




SHORT, YET
found Commentarie;

*Written on that Woorthie
worke called; The Proverbes
of Salomon: and now publi-
shed for the profite of
Gods people.* 

PSALM. 78. 1, 2.

Heare my doctrine, o my people: incline
your eares vnto the words of my mouth.
I will open my mouth in a parable. I will
plentifullie powre out hidden sentences
of olde.

Thom. Tanner

L O N D O N

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75



1589.

Unto the Honorable and his very good Ladie

the Ladie Bacon: T.VV. wisheth abundance of all

felicities outward and inward in this life, and af-

terwards eternal blessednes through Christ in
that life which lasteth for ever.



Amongst the great, vnmeasurable and infinite benefites, that GOD most rich in mercie and faithfull in performance, hath giuen vnto men of all estates and degrees, in this last (though worst) age of the world, as euident and infallible testimonies of his singular loue and bountie towards them, and as notable instruments to drawe and allure them soundly to knowe, vnfeignedlie to loue, and reuerently to feare him alone that is the only giuer thereof: this in my poore iudgement (good Madame) seemeth vnto me (and I hope that others inlightened from God are of the same minde with me) not the least nor to be reckoned in the last place, namely, the excellent and most wonderfull light, not of manifold tongues onely, as Hebrew, Greeke, Caldee, Siriack, Latin, &c. neither yet of fundrie arts alone, as Grammar, Rhetoricke, Logicke, Musicke, Arithmetick, Geometrie, &c. but of the holy Scriptures and Christian religion speciallie: all which doubtles being heretofore through Sathans malice and mans ignorance, not cast aside amongst wormes and moathes, by little and little to wast and consume them; but sumptuously laied in graue, and deeply buried, & that almost without hope of quickning, God (that alwaies had and hath the fulnes of power in his hand) hath been pleased now at the last, for the ouerthrowe of superstition, idolatrie, and wicked life, and for the aduancement of his glorie, and furtherance of mens saluation, to recall as it were euen from the graue it selfe, and to reuiue from the dead. Wherin howsoeuer the Lord haue graciously vouchsafed to declare his incomprehensible power, accomplishing so miraculous a worke, and to manifest his vnspcakable loue not onely in the multitude and varietie, but in the euidentie thereof; so that euen bleare eyed men & barbers (as is in the common byword) may cleerely perceiue the same, yet the strength of sinne hath so not onely obscured, but as it were defaced, though not the sight, yet the power and efficacie of Gods fauour, with the fruites and effects which should followe therevpon; that some through naturall blindnes and dunnnes of their eyes, cannot behold them: other some againe through

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dumnes of mouth, and hauing their tongues tied, will not acknowledge them: other some againe through want of good iudgement, do with polluted hands irreuerently receiue them, and almost all through prophanenesse of hart, & cursed corruption vn sanctifiedlie (if not irreligioullie) vse them. So fewe are there found in the world now adaies that profite by them to faith vnfeigned, and humble thankfulness before him that plentifully hath provided the same for their good, if they could tell how to accept and vse the same. The contemplation and memorie wherof (I willingly and vnfeignedly confesse it) leaueth behind it no small skarre, but a great wound rather in mine heart, and that not only so much for mine owne iniquitie in that behalfe (though I knowe the same to bee high and hainous) as for the common abomination, that euery where as a mightie streame that will not be stopped, and forcible floud that cannot be withstood, ouerfloweth all; and for the fearefull desolation that in all probabilitie and likelihood of mans iudgement will ensue therevpon, because howsoeuer God be of long suffering and of great goodnes, yet he cannot, nor will not (for we are sure he is zealous ouer his owne glorie) continuallie suffer the vile and abominable of the world to trample and tread vnder their beastlie feete his exceeding blessings and singular fauours. And yet I cannot hide this within my selfe, but must of necessitie breake forth into the declaration thereof, that I am againe somewhat recomforted, in that whether soeuer I cast mine eyes whether at home or abroad, I certainlie beholde, and that without deceit of sight, some amongst all estates and degrees of men, high, lowe, rich, poore, young, olde, noble, vnnoble, magistrates, ministers, and people, and sundrie of them of my Christian acquaintance, on whose behalfe I daylie offer vp vnto God through Christ the ductie of thanks giuing, perswading my self further, that there is vpon the face of the earth a mightie number besides (though not known to me) whom God hath pleased in the multitude of his mercies doubtles, and for much good towards them and others in them, not onely to singe and cull out as it were from the huge heape and wicked fellowship of the polluted and prophane, but richlie to replenish and adorne them (as it were with most precious pearles) with the singular graces of sound knowledge, stedfast faith, comfortable feeling, vnfeigned obedience, and sundrie such like holie and heauenlie gifts. Amongst whom, your sexe rightly considered, and the place you haue been in wisely respected, and your present estate well weighed, I know few matchable with you (good Madame:
flatterit

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flatterie is farre from my words, I humbly thanke God for it, & I hope pride remoued farre from your selfe in hearing your owne praise, as I wish enuie may bee from others as in regard of your due commendation) and not many to go beyond you. For though to be borne not onlie of worshipful parents, but of a sanctified stock, be some thing both before God and man : and though learned and holie education bee a good helpe towards the reformation of our corruption, and as it were the instilling of another nature into vs : and though to be richlie ioyned in holy matrimonie be a token doubtles of Gods great fauour and loue : and though to haue in the vndefiled marriage bed, a blessed seed and lawfull issue, be a special blessing & mercie from God : & though to leade and liue a vertuous and vnreprovable life in the sight of men (who are wont neglecting themselves, with euill and curious eyes to looke vpon others) bee a happie thing : (with all which fauours you haue by the diuine prouidence, been euen laden as it were in your birth, bringing vp, youth, old age, virginity, marriage, widowhood and posterity) yet because many bee degenerate and start aside from their ancestors godlines : & some through carelesnes cause to perish the cost that hath been bestowed vpon them in good bringing vp : and others make themselves both in single and married life lothsome to the Lord, and infamous before men, because either they haue not begun well, or haue not held on vnto the end : and other some by euill example, haue done the children of their wombe more hurt in the world, than they haue done them good in bringing them forth to behold the light of the Sunne: and other some haue added to the weakenes of their sexe, not watchfulnes against sinne, as their duetic required, but laied the raines of their feuerall iniquities and manifold inticements to euill in their owne neckes: and many haue misused their places of honor and credit to all licentiousnes of the flesh, and carelesnes of God, and of the waies of his worship, and so consequently of eternal saluation: (from all which inconueniences and mischiefes the Lord hath mercifullie kept you in euerie condition of life wherein he hath been pleased to place you) me thinketh you haue wherein to reioyce, and that not onlie so much in the things themselves, free and plentifully bestowed vpon you, as in the happie continuance and mightie encrease of these his goodneses in you, you also hauing receiued grace from God to beautifie them with an vnblameable & holy conuersation. By meanes whereof it is come to passe, that as you are much beloued at home in the midst of Gods sainets and faithfull seruants here, and these not on-

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lie common professors, but many worthie ministers: (for kindnes towards whom, and particularlie towards my selfe, I doo humblie here in all our names thanke GOD, and you as his gracious instrument) so you are made truely famous abroad in forraine Churches and countries, & highly reuerenced of many worthie men there, indued doubtles with singular graces for Gods glory, and the building vp of the bodie of the fellowship of Saints. But what meane I to enter into this broad field of your Christian commendation, where breath would rather faile me, and time I am sure, with abilitie to wade into it as I should, than matter any manner of way bee wanting. Giue me leaue therefore (good Madame) I beseech you to desist from your praise, (which I knowe you doo not willingly heare, though it be deserued as on your part, and though perhaps it might bee as a quicke spurre in the dull sides of others to prouoke them to good things) and to turne my speech to exhortation rather and comfort. The course that you are entered into, and the race that now you haue a long time runne in, is holie and honorable. Hold on therefore in the same chearefullie, notwithstanding the manifold hinderances that within and without bee cast in your way to turne you aside, if it might be: and bee not wearie of well doing at any hand, for as you knowe that your profelssion requireth it, so God hath promised that the time wil come wherein you shall reape (as the saincts of God haue done before you) if you faint not. Let the assured faithfulness and infinite power of him, that hath in his word made you large promises, be a pricke vnto you herein. And forasmuch as he hath giuen you grace to begin well, and to hold on hitherto, doubt not, but he that hath both the will and the deed in his owne hands to bestowe them where and as it pleaseth him, will make perfect in you euery good worke, euen till the day of Iesus Christ. Is it possible, that that incorruptible crowne of eternall glorie, which in his onely beloued he hath prepared for you, should fade away? Vpon these things I beseech you (hauing cast away worldly cares) fixe continually the eye of your faith, that you may end your old yeeres in the Lords peace, and be indeed gathered vnto your fathers comfortablie, saying, as that holie Apostle old Paule saied: *I haue sought a good fight, I haue finished my course, I haue kept the faith: from henceforth there is laied vp for me the crowne of righteousness, which the Lord the righteous Iudge shall giue me at that day; and not to me onely, but vnto all them also that loue his appearing.* Your learned father, your honorable husband, your louing brother, your deare sisters some of them, and (if I bee not deceiued)

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ued) some also of your owne holie seede (all of them hauing yeelded vp their spirites in the faith and feare of GOD) are I doubt not gone thether before you: and why should you your selfe, or any other thinke that you should be sundred from them? As for the lengthning of your life, aboue many before reckoned, surely God hath done it for his owne glorie, and the good of his Church, into which also you being religiouse gathered as a sound member thereof, you haue euen in that an assured testimonie giuen vnto you, that warfaring here with his saincts as you doo, against sinne, the world and the diuell, you shall in good time, through him that hath loued you and washed you in his bloud, become more than a conquerour, and eternallie triumph together with them and the rest in heauen. Till which time, as I rest resolved, that God the author and perfecter of euery good thing in all his, will not withdrawe his gracious hand from you in any grace, speciallie spirituall and heauenlie: so I am certainlie perswaded that manie such as are led by his spirit, & know you in Christ Iesus, and loue you in the trueth, will not (GOD ayding them) neglect any dutie either outward or inward, that possible they can performe to further that worke. Amongst whom I, though the least and most vnworthie, as in respect of my selfe, yet tied thereto by the dutie of my profession from God, and bound to it by sundrie fauours receiued from you, will in my poore measure strue to do, though not so much as others, neither yet so much as I owe (which I freelic acknowledge as being priue to mine owne disabilitie and insufficiencie that way, and not vterlie vnacquainted with other mens fulnes and vphaped store) yet what God hath or shal be pleased to enable me to accomplish. Which that your good Ladiship may be the better assured of, I am bold now to present vnto you, and to publish vnder your name some short notes and meditations of mine (long since written for the dearest friend I had in the world) vppon that worthie booke of *Salomons* Prouerbes. What it is, I leaue to you, and the Church of GOD to iudge of: and yet this much I hope I may without pride protest, that though it bee not exquisite like vnto the worthie workes of manie *Bezaleels* in our age, yet it is sound; and though it bee not finelie polished, either in fitnes of wordes, or great store of arte, yet the trueth it is I hope, and neuer a whit the more to be misliked, because it is naked and plaine, but the rather to be imbraced of Gods people; who I hope will shewe me
this

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this fauour, that as they wil not reiect any good thing in it for any euil that may be found or suspected to be therein, neither yet admit any euil for the goods sake, but in a discerning spirit refuse the one and receiue the other: so they will asist me with their praiers to God for the increase of any good thing that is within me, to Gods glorie, and the benefite of his peoples; and in much loue, according to the spirit of loue wherewith they are replenished, either Christianly couer that which is amisse, or curteouslie cure it. And as for you (good Madame) though I rest perswaded that it shall bee well accepted of you, yet can I not but againe & againe beseech you to receiue it, not only as from the hand, but as frō the heart of him, who, if either his poore praiers in absence, or speech in presence, or any thing els either within him or without him, could any many manner of way, either further you, or answere some part of that christian kindnes which he hath receiued from you, would not bee wanting in any duetie toward you or yours that GOD shal inable him to performe. Now the very God of peace sanctifie you throughout; and grant that your whole spirit, soule and bodie may be kept blameles vnto the comming of our Lord Iesus Christ. London, the xxv. of this September. 1589.

*Your good Ladiships, as very much bounden, so
in al things very readie in Christ to his poore
power T.W. the Lords unworthie seruant.*

To the godlie and Christian Reader.

BE aduertised & pray thee (gentle Reader) and that for thine owne good, and better vnderstanding of the things thou shalt reade in this booke, that where-soeuer thou shalt finde this .i. it signifieth as much as, that is to say: and where these two letters q. d. are vsed, it importeth thus much, as though he would say: and obserue withall, that v. z. is to wit, &c. Other things I doubt not but thou wilt of thy selfe through Gods blessing well perceiue, as the more learned sort shall also without me: and yet for those that had not such skill, I could not but note these things; as for those that haue attained to more vnderstanding and knowledge this Distichon.

*Sperare in Christum, & Gata tolerare labores,
Et bene posse mori discere: beatus eris.*



Lord giue vs understanding in all things, speciallie
in the mysteries of thy holie Lawe; that wee maie
like of, and allow those things onelie which be right
and holie before thee, through Christ: So be it.

An Exposition vpon the Prouerbes.

THIS whole Booke as I take it may bee diuided into two Parts. In the first 1
Salomon teacheth vs, how we should stande affected towards God and his
truth, and this is comprehended in the nine first Chapters of this Booke.
In the second he deliuereth particular doctrines, speciallie such as concerne 2
our dutie towards men, & are to be referred to men, maners, words, deeds,
and other circumstances: from chapter 10. to the end of the Booke.

C A P. I.

THIS Chapter (as I suppose) may be diuided into three parts. In the first 1 Di.
is contained a Proeme or Preface to the whole worke, setting out the
Writer, the ende, vse, and profite of the same: from vers. 1. to the ende of
the 6. In the second is comprehended an exhortation to goodnesse, and an 2
admonition to auoide the entisements of sinners; from vers. 7. to the end of
the 19. In the third is declared the great paines that Gods wisdom ta- 3
keth to drawe men vnto him, but how little it preuaileth amongst them:
which sinne of theirs they shall not carrie away vnpunished; from vers. 20.
to the end of the Chapter.

Verf. 1.



He Parables [i. the figuratiue and darke kinde Sc.
of speeches (see Psal. 49. 4. also 78. 2. see also
Matth. 13. 3. 10. 11. 34. 35.) True it is, that
the Hebrew word signifieth all kinde of figura-
tiue speeches whatsoeuer; of which sorte wee
shall see manie in this Booke: sometimes expres-
sed by similitudes, sometimes by Allegories,
sometimes by Metaphores, and sometimes by one meanes, and sometimes
by another: and yet I thinke it may verie wel be taken for sentences, words
or speeches, which as they are grauelie & shortlie vttered, so doo notwith-
standing containe in them plentie of good matter.] of Salomon, [Here we see

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who was the pen-man & utterer of these graue sentences: see 1. King 4. 32. and when he saith of Salomon, he meaneth, that Salomon spake them: and these I take as also all that follow, to be Salomons owne words speaking of himselfe in the third person] *the sonne of Dauid* [vz. who was a man according vnto Gods owne heart; and this serueth both for the commendation of Salomon and of his Booke. So that we see in this verse the work to be commended: first, for the excellencie of it, vnder the word *Parables*: secondly, of the Writer, vz. Salomon the wisest man that euer was: thirdlie, of the Writers Parents, vz. Dauid a verie godlie man: & lastly, of the state & condition wherein either the Father or the Writer or both were, vz. King of Israel: [i. ruler & gouernor of the people, & was called by the name of their great grandfather Iakob. And though this word *King of Israel*, may seeme to be referred both to Dauid and Salomon, because they were both Kings ouer that people, yet I take it, that it ought chieflie and onelie in this place to be referred to Dauid.]

2 *Vers. 2. To know* [vnderstand heere thus much; which parables and graue sentences were written to this end, that men might learne and know] *wisedome*, [i. absolute, stedfast and effectuall knowledge both of heauenlie and worlddie things,] *and instruction* [vz. concerning men & their duties, to the ende that they that by nature are rude and unskillfull, may by this doctrine be reclaimed to a better trade and course of life,] *to vnderstand* [q. d. whereby also a man may vnderstand] *the words of knowledge*, [i. such speeches and sentences, as are with skill, knowledge and iudgement vttered and spoken. Some thinke that there are three sorts of knowledge set down in this verse, which may be obtained by the reading of this Booke: vnderstanding by *wisedome*, the certaine and assured knowledge of euerie thing: by *instruction*, the waies and meanes to attaine to that knowledge, which heere is set after it, because the other in dignitie and worthinesse goeth before it; and by *vnderstanding the words of knowledge*, he vnderstandeth prudence; as when by the helpe of wisedome and knowledge, a man obtineth abilitie to iudge of matters, and to perceiue one thing by another.]

3 *Vers. 3. To receiue* [vz. from the mouth of thy teacher, if thou be a scholler and learner: for in this verse he sheweth the profite that it will bring to learners, and in the next verse how it will inable teachers.] *instruction* [see vers. 2. meaning also by *instruction*, good rules, holie counsell, and right orders:] *to doo wisedome*, [vz. in all the waies that thou shalt walke, and all the things that thou shalt attempt,] *by iustice, and iudgement, and equitie*. [This place is turned, as though these things were meanes & instruments of a good mans wise dealing: whereas I suppose it should be turned thus, as also some doe turne it] *To receaue the instruction of vnderstanding*, [i. wise and skillfull instruction] *of iustice, iudgement, and euerie right thing*, [vnderstanding by *iustice*, iust, holie, and good workes; by *iudgement*, that sentence whereby euerie man hath his owne payed him; and by *equitie*, or in the plurall number (as it is in the Hebrue text) *equities*, (which also maketh some to turne it *euerie right thing*)

thing) by right & equall dealing one with another.] Verſ. 4. *To giue* [vz. 4
by the meanes of the maſter and teacher] *unto the ſimple* [i. to him that not
onely hath little knowledge, and is (as a man would ſaie) unſkilled, but
though he haue ſome iudgement, is notwithstanding eaſilie and in a mo-
ment (as it were) induc'd to beleue anie thing; and is carried (as it were)
hether and thether, from the waie of trueth: ſee Prouerb. 14. 15. where the
ſame word in our Engliſh text is turned, *fooliſh*] *ſharpeſſe of wit*, [he under-
ſtandeth hereby, not onely quickneſſe of ſight to perceau the ſubtilties of
the enemies; but alſo ſoundneſſe of iudgement, that he be no more carried
awaie, as he hath been.] *and to the childe* [i. vnto him that is vnauiſed, and
wanteth diſcretion it giueth] *knowledge*, [i. ſound iudgement,] *and diſcreti-
on*, [viz. how and after what ſort to behaue himſelfe, and to walke: ſee Eph.
4. 14.] Verſ. 5. *A wiſe man* [q. d. Theſe things profite not the ſimple and
vnlerned onely, but euen they that haue attained ſome meaſure of light and
knowledge, ſhall both be confirmed and increaſed in iudgement] *ſhall heare*
[vz. theſe things: vnderſtanding by hearing, not onely the bending of the
outward eares, but alſo the inclining of the minde thereto] *& increaſe* [vz.
thereby] *in learning*: [i. in all maner of knowledge: q. d. he ſhalbe more wiſe
and learned than he was befoze,] *and a man of vnderſtanding* [i. he that by
experience (as it were) hath attained to a more meaſure of knowledge and
iudgement than others: ſee ver. 2. of this chap.] *ſhall attaine* [vz. by this
meanes, meauing alſo by attapning, not only the getting, but the poſſeſ-
ſing, keeping, and vſing,] *unto wiſe counſels* [vz. not only in himſelfe, but
ſhall bee able to profite others thereby.] Verſ. 6. *To vnderſtand* [vz. by 6
meanes of the holic and wholeſome rules propounded in this booke] *a para-
ble* [ſee verſ. 1. of this chapter.] *and the interpretation*: [vz. of parables, or of
any fine, or eloquent ſpeech whatſoeuer.] *the words of the wiſe* [yea, though
they ſpeake neuer ſo wiſely] *and their darke ſayings*. [q. d. yea, though they
ſpeake neuer ſo darklie alſo. And all theſe profiteth, the holic Ghoſt allead-
geth, not only to ſhewe the excellencie of the booke, but alſo to drawe men to
the loue and liking of his doctrine.] Verſ. 7. *The feare of the Lord* [i. a re- 7
uerence of Gods maieſtie in mens hearts, with an acknowledgement that
wee onely truſt in him, and a care and a conſcience, being loth and fearefull
to diſpleaſe him] *is the beginning of knowledge*: [i. is not onely the firſt
meane and way to attayne the ſound knowledge of God and all goodneſſe,
but is as it were the fountaine and foundation of all good things. Salomon
in this followed his father David, as may appeare Pſalme 111. 10.] *but
fooles* [i. wicked and vngodlie perſons: as generallie throughout this booke,
and more particularlie Pſalme 14. 1.] *deſpiſe* [vz. either proude, or care-
leſſe, but yet both wayes to their owne hurt] *wiſedome and inſtruction*.
[ſee verſ. 2. of this chapter.] Verſ. 8. *My ſonne* [Salomon ſpeaketh this to
euerie one that is willing to learn, as the teacher being great either in perſon
or credit, may ſpeake to the partie that is to be inſtructed: ſee Pſalme 34.
12.]

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- 12.] *heare* [vz. attentiuellie and diligentlie, see also verſ. 5. of this Chapter] *thy fathers instruction*, [i. the instruction and good counsell that thy father giueth thee] *and forſake not* [vz. at anie time, but keepe carefullie with thee] *thy mothers teaching*: [i. thoſe thinges which thy mother ſhall inſtruct and teach thee: he maketh mention of mother, becauſe he had befoze ſpoken of father, meaning by both together, the counſels and commandements of their parents: and yet becauſe mothers admonitions & perſwaſions, are of great force in their children, while they are young, he ſpeaketh alſo particularlie
- 9 of them.] Ver. 9. *For they* [i. the inſtructions and doctrines of thy parents, if they be rightlie receiued on thy behalfe] *ſhall be a comely ornament vnto thy head, and as chaines for thy necke*, [i. they ſhall garniſh and decke thee verie excellentlie, euen as a Crowne ſet vpon the head, or a chaine about the neck adozneth a man, meaning that they ſhall make him gracious and acceptable both befoze God & men. And this is a reaſon of his exhortation, hauing reſpect therein, to the very maners & affections of children, who are much moued with giſtes, & ſundrie ſorts of ornaments: euen ſo men ſhould be drawne to the obedience of Gods will, by his great & large promiſes.] V. 10. *My ſonne*, [ſee verſ. 8. of this chapt.] *if ſinners* [i. notorious wicked men, as Pſal. 1. 1. 5.] *doo intife thee* [vz. to any manner of wickedneſſe whatſoeuer, their intilements he rehearſeth afterwards, verſ. 11, 12, 13, 14.] *conſent thou not* [vz. at any hand, to thoſe their vngodlie prouocations, much leſſe doo the
- 11 euill.] Verſ. 11. *If they* [i. thoſe wicked ones] *ſaie* [vz. either openlie or cloſelie, and that either by word or deede, for a mans geſtures and actions, ſpeake after a ſort,] *come*, [vz. and go with vs, that is, be a companion with vs in the miſchiefe we will perfozme,] *we will lay waite* [vz. cloſely and craftelie] *for blond*, [i. for mens liues to take them away, meaning that they would commit murther, and all manner of outrage to other mens hurt: ſee Eſay. 1. 15. alſo Pſalm. 5. 6. alſo Pſalm. 51. 14. and ſundrie other places,] *and lie priuelie* [vz. in waite: ſee Pſalm. 10. 8. 9. 10.] *for the innocent* [vz. to catch and ſnare him: ſee Pſalm. 141. 9.] *without a cauſe* [vz. on their behalfe giuen, to pracliſe ſo againſt them: ſee Pſalm. 119. 161. and theſe may bee either the wicked mens words, who in the teſtimonie of their owne conſcience ſay, they perſecute the godlie without any cauſe at all, or els the words of the holie Ghoſt iuſtifying the god; but I incline rather to the former. And note, that as in this verſe they bragge, what miſchiefe they will cloſelie and craftelie perfozme againſt them, ſo in the next verſe, they doo ſhamefullie
- 12 baunt, what open miſchiefe they will commit.] Verſ. 12. *Wee* [vz. in the pride and crueltie of our owne hearts] *will ſwallow them vp* [i. will quite and cleane deſtroy the godlie] *aliue* [i. being either in god health and ſound, or els flozithing in glozie, wealth, &c. but the former is the better, though the Rabbins allow of the latter.] *like a graue* [i. euen as a graue doth receiue and take in dead corpes, and neuer is ſatiſfied: ſee Prouerb. 30. 15, 16. ſo will they deſtroy the god, and neuer leaue off.] *euē whole* [i. wee will ſpare no part

part of peece of them, neither skinne, flesh, nor bones] as those that go downe
into the pit. [i. as those that are buried whole, so shall these bee destroyed
whole.] Verſ. 13. Wee shall finde [i. not only certainlie finde, but assuredlie
also obteyne and possesse] all precious riches, [i. all manner of precious and
rich things : and this perswasion is drawne from profite.] and fill our hou-
ses [i. we shall haue great store and abundance] with spoyle [vz. of the good
people : meaning that they should haue, as a plentifull pray, all manner of
rich and precious things.] Verſ. 14. Cast in thy lot amongst vs, [i. haue a
portion and a part with vs, and ioyn thy selfe vnto vs in these things. But
I would rather reade it in the future tense, q.d. Looke what part wee haue,
thou shalt haue the same : and we looke for none but good, therefore thy por-
tion shall be plentifull.] we will all haue one purse. [this is another inticement
of the wicked: q.d. we will be share and share like, and as we put all into one
bagge ; so we will haue it euallie diuided, and none shall be preferred before
another.] Verſ. 15. My sonne, [see verſ. 8. of this Chapter.] walke not
thou in the way with them, [i. be not conuersant with them at any hand, nei-
ther haue any fellowship or dealing with them, either openly nor priuately.]
refraine thy foote from their path, [i. walke not in their wicked waies, least
thou bee partaker with them, as of the same sinnes, so of the same punish-
ments.] Verſ. 16. For their secte runne to euill [i. they are swift to commit
iniquitie] and make hast to shed bloud : [i. to murder and kill men, and to
take away their liues : see verſ. 11. of this Chapter : and this is a rea-
son, why the godlie should not hearken to the inticements of the wicked.]
Verſ. 17. and 18. as they are read in the Geneva text, seeme to carrie with
them this sense : that as the Fowler hath no cause giuen him on the be-
halfe of the bird to catch the bird, and yet notwithstanding doth take the
same : so the wicked lye closelie in waite, to destroye the good, though
the godlie haue giuen them no occasion so to doo. But others varieth
both in sense and reading thus.] for in vayne [i. to no purpose at all.]
is the net [vz. of the Fowler] spread before the eyes [i. openlie and in the
sight] of all that hath wing, [i. of euerie birde and fowle, q.d. though these
men make an account, as though they had gotten the praie, yet they can no
more certainlie saie that they can bring to passe their counsels and purposes,
than an unskillfull fowler (which laieeth his snares & grimmes openlie) can cer-
tainlie affirme, that he will catch the birds that flie by, and obserue his nets :
and so it is as another reason; that as before hee had perswaded them not to
yeelde to the inticements of the wicked, because all things they did tended to
iniustice and crueltie : so here he dissuadeth them, because they can looke for
no certaine euent of their purposes.] Verſ. 18. Moreover, [q.d. this is an
other reason, why you should not yeelde to their prouocations,] they them-
selues [i. the wicked and vngodlie] laie waite for their owne blood : [i. worke
mischiefe, euen to the destruction of themselves] in that they hide themselves :
[vz. thinking thereby to catch and insnare others :] it is against their owne

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- soules*, [i. it is hurtfull to themselves: see to this end Psal. 7. 14, 15, 16. And so here is a third argument, taken from the heauie destruction of the wicked,
- 19 *which they purchase vnto themselves by their own wicked doings*] V. 19. *Such* [i. so dangerous and deadlie] *are the waies* [i. the purposes and practises] *of euerie one* [i. of what state or condition soeuer he or they be of] *that is greedie of gaine*, [i. that is giuen to it, and gapeth after vniust gaine,] *he* [i. the wicked] *would take awaie* [vz. for the satysfying of his owne greedie and couetous desire] *the life of the owners thereof*. [i. of such gaine or good things as other men haue and they desire. Some readeth it otherwise, & make an other sense of the latter part of the verse thus;] *in such state* [vz. both for wicked purposes and great dangers] *are the companies* [i. the societies, fellowships, or corporations (as a man would saie): for he seemeth to allude to that which was spoken before ver. 14. see Gen. 37. 25. where mention is made of a companie of Ishmaeliticsh marchants also,] *of all that are giuen to gaine*. [i. to vniust gaine: and in that terme also he sheweth, that none of them can escape death and destruction; because the iudgement which God will laie vpon them cannot be auoided.] *Gaine* [i. vniust gaine] *taketh awaie the soule of them* [i. the life of them] *that are giuen theretoo*. [vz. greedelie and aboue measure. This is it (as I take it) that the holie Ghost dooth sententiouslie conclude, that the wicked shall not escape unpunished: and all this is done, to draw the goodlie that they consent not to their wicked allurements.] V.
- 20 *Wisdom* [It is in the Hebrew text in the plural number, by which he noteth most high & excellent wisdom, vz. euen the eternall wisdom of God (Jesus Christ) of whom see afterward chapt. 8. and in whome are hid all the treasures of wisdom and knowledge Coloss. 2. 3.] *crieth* [vz. earnestlie and continuallie: by which he setteth out his great loue to the conuersion of men.] *with hoile*, [i. abroad and openlie,] *she uttereth her voice* [i. she speaketh freelie and plainlie] *in the streetes*: [vz. of the Citie: both these layde together, sound q. d. both openlie and priuatelie, in the citie and in the fields,
- 21 *wisdom ceaseth not to call men to amendement*.] Ver. 21. *She calleth* [vz. men to amendement] *in the high streete among the prease*, [q. d. she is in the great assemble and concourse of people, taking thereby the greatest and best opportunitie of well doing.] *in the entring of the gates*, [vz. whether people were wont to repaire for matters of iustice and iudgement: as Gen. 34. 20. Ruth 4. 1. q. d. both in the market place and in the iudgement place, wisdom seeketh to draw men vnto her,] *and uttereth her words* [vz. beerie plainlie and sensiblie, that all may vnderstande] *in the citie*, [i. in euerie place and quarter of the citie: see Psalm. 55. 9, 10, 11.] *saying*: [vz. vnto the wicked and vngodlie:]
- 22 Ver. 22. *O ye foolish*, [or simple rather, as ver. 4. of this chapter: for he useth one and the selfe same wordes in both places.] *how long will ye loue foolishnesse*? [q. d. will ye neuer leaue off this sheepishnesse and simplenesse?] *and the scornfull*, [of these see Psalm. 1. 1. who turne all things into scoffes, the wickedst people that can be] *take their pleasure in scorning?*

scorning? [i. how long wil you delight in it, to your owne hurt and destruction in the end, vnlesse you repent:] & the soles [this word doth not onlie comprehend such as are spoken of before ver. 7. of this chapter, who are giuen to false opinions, and follow waies directlie contrarie to wisdom; but also want wisdom, and giue not their mindes thereto] *hate knowledge?* [vz. offered them. Marke how in this verse he passeth sodainlie from the seconde person to the third.] Ver. 23. *Turne you* [vz. from your euil waies: nei- 23
 ther speaketh he this, as though they had either will or power to doe it without God; but to shew that now the meane was offered them, which if they refused, it would be a greater iudgement against them.] *at my correction,* [i. now that I doo by words and speeches laboꝝ to correct and amend you,] *loe* [q. d. if you will doo this, see what benefites you shall draw and pull to your selfe.] *I will powre out my minde vnto you,* [i. I wil make you plentifully acquainted with the fulnesse of all good things which dwell in me,] *and make you vnderstand my words.* [i. the words which I shall speake for your amendment: q. d. till I giue you vnderstanding thereof, they can be no otherwise to you, but as a sealed or closed booke.] Ver. 24. *Because I haue called* 24
 [vz. earnestlie vnto you, for your amendment and good] *and ye refused;* [vz. to hearken and yeelde obedience vnto my voyce.] *I haue stretched out mine hand,* [q. d. I haue beckened vnto you with my hand, and giuen you signes and tokens of my calling and protection,] *and none* [vz. amongst you] *would regard.* [vz. these testimonies and tokens of my loue towards you.] Ver. 25. *But* [q. d. moreover and besides all this] *ye haue despised,* 25
all my counsell, [i. though your rebellion you haue contemptuously cast fro you, all that I purposed and offered vnto you for your good:] *and would none of my correction.* [i. would not accept or regard anie meane that I vsed, either of word or chastisement for your bettering and amendment. In these two verses, he reckoneth vp their sinnes, in the next followeth their iudgements.] Ver. 26. *I will also laugh* [i. I will not care for you or regarde 26
 you. Laughter attributed to God according to man: see Psalm. 2. 4.] *at your destruction,* [The word properlie signifieth a vapor, exhalation, or clowde; but here by a Metaphoze it is taken for calamitie or miserie, which bringeth destruction vpon men; and that in a double respect, because as clowdes and vapors darken the daie, so calamitie and miserie make dark manie times the glorie and renowne of men: againe, as vapors and exhalations arise sodainlie, and sodainlie depart againe: so dooth the glorie of the wicked when the tempest of miserie beginneth once to blowe vpon it.] *and mocke* [vz you in your miserie: and this is spoken of God according to mans capacitie] *when your feare cometh* [vz. sodainly, as in the next verse vpon you: vnderstanding by feare, not only the things which the wicked feare, but also the time of their calamitie, in which they shall be in great feare & doubting; yea the very anguish & griefe of their hart also.] Ver. 27. *When your feare* [see vc. 26. com- 27
 meth] [vz. vpon you, and that certainlie and assuredlie, which he signifieth by speaking]

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speaking in the present tense.] *like sodaine desolation*, [i. like such destruction and wasting, as for the sodainnes of it, can neither be easely borne, nor well prevented. That word which is here turned *desolation*, dooth properly signifie, a sodaine and furious breach or destruction of any thing, breaking and ouerthrowing euery thing that it meeteth with.] *and your destruction* [i. the destruction which is appoynted for you] *shall come* [vz. vppon you] *like a whirlwind*, [i. both sodainlie and with great violence: he expresth one thing vnder sundrie termes] *when affliction and anguish* [i. when trouble and griefe, either outward in the bodie, or inward in the minde] *shall come vppon you* [vz. iustly from God: q. d. I will not only then laugh at your destruction,

28 *but you your selfe shall pray and not be heard.*] Verſ. 28. *Then* [i. in the time of their trouble and sorowe] *shall they* [i. the wicked: marke the sodaine change of the person, from the second to the third] *call vpon me* [i. pray vnto me, as Psalme 50. 15.] *but I will not answer*: [i. graunt them their requestes: yea, by with-holding the thinges they pray for, I will testifie my wrath against them,] *they shall seeke me earily* [i. very diligently, carefully, and as it were incessantly: q. d. they shall spare no paines, yea they shall breake their sleepes in the morning.] *but shall not finde me*, [vz. gracious and merciful vnto them in their griefes, because God will be found of none but of such as seeke him according to his will reuealed in his word, and that

29 *with the same affection of heart, which he in the same requireth.*] Verſ. 29 *Because they hated knowledge*, [see verſ. 22. of this Chapter, he doth here againe repeat the causes of the ruine and destruction of the wicked,] *and did not chuse* [vz. when it was graciouslie tended and offered them,] *the feare*

30 *of the Lord* [see verſ. 7. of this Chapter.] Verſ. 30. *They would none of my counsell, but despised all my correction.* [see verſ. 25. of this Chapter. He meaneth that in the pride of their owne hearts, they were set, to contemne and

31 *despise whatsoeuer God would do for them.*] Verſ. 31. *Therefore* [vz. for this their great contempt and rebellion] *shall they eate* [vz. in al abundance, plentie and fulnes] *of the fruite of their owne way* [i. they shall bee satisfied, with their wicked counsels, and haue iust punishments layd vpon them for the same, euen the wickednesse which they haue sowne, they shall reape with all fulnes: see Chapter 22. 8.] *and be filled with their owne deuices*: [i. with the punishments and mischiefes, which they themselves had deuised against

32 *others.*] Verſ. 32. *For ease* [i. not only the peace and quietnesse which they here inioy, but their stubboynnes and setlednes in euill, wherein they please themselves, and promise vnto themselves all prosperitie: see Ieremiah 48. 11. Zephani. 1. 12.] *slaieth the foolish* [i. the simple, which knowe not how to vse it, as verſ. 22. of this Chapter] *and the prosperitie of fooles* [i. that prosperitie which fooles and wicked persons enioy] *destroyeth them* [i. plungeth

33 *them daylie more and more into destruction.*] Verſ. 33. *But he that obedieth mee* [vz. in doing the thinges which I command him] *shall dwell safelie* [vz. from all naughty men, or any mischiefe they can imagine against him: see

Psalme

the Prouerbes.

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Psalm. 4. 8.] and be quiet from feare of euill [i. not only, no euill it selfe, but no suspicion or feare of it shall go to his heart, he shall bee so strengthened through Gods promises, and defended by his almightie power.

Vers. 1. Teacheth vs, that it is a great blessing, when God giueth to any countrie or common wealth, wise and godlie Princes. *Vers. 2.* Teacheth vs, that Gods word is, and ought to bee the ground of all our knowledge. *Vers. 3.* Teacheth vs, that it ought to bee the rule of all our actions, either publique or priuate. *Vers. 4.* Proueth, that the knowledge of Gods worde belongeth euen to the simple, contrarie to the Popish assertion, which would haue none meddle with it, but great schollers and learned men. *Vers. 5. 6.* Shewe, that euen the wisest also may out of the same learne, for increase of iudgement and knowledge: so that wee may rightly say, that, the word are waters, wherein the great Elephant may swimme, and the little Lambe wade and goe. *Vers. 7.* Teacheth vs, that wee can neuer come to sound knowledge of God and his truth, vnlesse there bee a right reuerence of his Maiestie in our hearts. *Vers. 8.* Teacheth vs, first that it is parents duties, to instruct those, whom God hath giuenthem. Secondly, that children should reuerently hearken vnto the wholesome counsell of their friends and parents. *Vers. 9.* Teacheth vs, that it is a notable grace to bee bowable to the good wordes of exhortation. *Vers. 10.* Teacheth vs, at no hand to consent, to wicked perswasions and inticements. *Vers. 11, 12, 13, 14.* Teach vs, that the wicked will leaue no stone vnrolled, to the end they may drawe some to commit wickednesse with them, sometimes setting before them pleasure, sometimes profite, and sometimes one thing, and sometimes another. *Vers. 15.* Teacheth vs two things: first to auoyd the companie of the wicked: secondly, not to bee like vnto them in outward conuersation. *Vers. 16.* Sheweth, how eger and sharpe set, the wicked are vpon mischief. *Vers. 17.* Teacheth vs, that the wicked are not so sure of the accomplishment of their practises, as they suppose. *Vers. 18.* Teacheth vs, that through Gods iust iudgements, the vngodly are many times taken in the mischicuous imaginations of their owne hearts. *Vers. 19.* Teacheth vs, that there is no wicked man, of what estate or condition so euer he be, which continueth in his sinne, that shall escape vnpunished. *Vers. 20, 21, 22.* Teacheth vs, that the heauenlie wisdom vseth all meanes and opportunities, to bring men vnto it, which are stragling from it. *Vers. 22.* Sheweth, that the wicked preferre vanitie and sinne, before all goodnesse whatsoever. *Vers. 23.* Teacheth vs, that those which vnfeignedlie turne to the Lord, shall not only escape iudgements in this life, and in the life to come, but shall bee throughlie instructed in all the waies of God. *Vers. 24, 25.* Teacheth vs, that there can be no greater sinne committed against God, than rebellion, and the contempt of his maiestie. *Vers. 26.* Teacheth, that the Lord will haue no care of them, that haue no care of him. *Vers. 27.* Sheweth, that

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both

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both sodaine and fearefull destruction shall fall vpon all wicked contemners of God and his truth. *Verf. 28.* Teacheth vs, that those which refuse to heare God when he speaketh, shall not be heard when they pray vnto him. *Verf. 29.* Teacheth vs, that this is a great sinne against God, euen the contempt and refusall of graces offered: the same thing doth *vers 30* teach vs. *Verf. 31.* Teacheth vs, that it is a iust with God, to punish sinne with sinne in the wicked, though he himselfe delight not in sinne. *Verf. 32.* Teacheth vs, that euen the very good things that the wicked haue, tend to their greater iudgement and condemnation. *Verf. 33.* Teacheth vs, that obedience to Gods lawe, is a good pledge to his children, that God will in his prouident and fatherly care, continually watch ouer them.

CHAP. 2.

Co. *Salomon in the ende of the other Chapter, had brought in Gods wisdomē speaking vnto men, and calling them to amendment, which being done, he beginneth againe, either in his owne person, or in the person of wisdomē (chuse whether you will accept of) to exhort men to imbrace her, and reuerentlie and rightlie to esteeme of her.*

Di. *I* Would thinke, that the Chapter, may be diuided into two parts. In the first, either Wisdomē it selfe, or *Salomon*, admonisheth vs to obey her, both because it teacheth vs the feare of God, and also instructeth vs in his mercie, prouidence, &c. In the second part he reckoneth vp, the great benefites, and blessings that that heauenlie Wisdomē bestoweth vpon vs, and namelie that it shall deliuer vs, from euerie euill way, as slaunder, backbiting, adulterie, &c. The first part reacheth from *vers. 1.* to the end of the 9. *verse*: and the second from *vers. 10.* to the end of the Chapter.

Se. *Verf. 1.*



My sonne [see chapt. 1. 8.] if thou wilt receaue [i. e. uen as it were grædelie, earnestlie, reuerentlie & rightlie] my words, [i. the matters that I shall propound and speake vnto thee] and hide [vz. as most precious and deare things: see Psalm. 119 11.] my commandements, [i. the things & words which I command thee] within thee: [vz. in thy heart; yet so that they may be expressed also in thy outward conuersation.]

2 *Verf. 2.* And cause thine eares [vz. both of thy bodie and of thy minde] to hearken [vz. reuerentlie, attentiuellie, and diligentlie] vnto wisdomē: [vz. that speaketh so often & so openly vnto thee, as chapt. 1. ver. 20. &c.] and incline [vz. willinglie and unfeinedlie] thine heart [vz. whollie & altogether] to vnderstanding. [i. to obtaine & get sound knowledge of Gods will reuealed in his woꝝd.]

3 *Verf. 3.* For [this woꝝd would be better turned yea: q. d.

if

if thou addest this further, that thou hast a minde to praie for wisdom.] if thou callest after knowledge [i. bend thy speech towards her, that thou maist (as it were) call her vnto thee, as when one calleth another, and so by that meanes she may become familiar and acquainted with thee.] and criest [vz. aloud and earnestly: by which he noteth care and diligence] for understanding. [i. for the obtaining of it: as men when some are going apace fro them crye aloud that they may be heard. Some read this verse thus] *Yea if thou call vpon wisdom,* [i. reuerentlie call vpon God for the obtaining of wisdom, as Salomon did 1. King. 3. 6.] *and criest aloud to understanding,* [i. prayest earnestlie to God, as God himselfe commandeth 1. Sam. 1. 5. And indeed I take this to be the better sense, by reason of that which followeth ver. 6, of this chapter.] Ver. 4. *If thou seekest her* [vz. as diligentlie and paynfullie] *as siluer,* [i. as thou thy self wouldst or any other man seeke siluer lost or hidden.] *and searchest for her* [vz. as carefulle & as narrowlie] *as for treasures* [vz. which are hidden in some close, strong, and secret place, as in the earth, or otherwise, whether men cannot come, but by great labour and toile: q. d. if thou seekest it, with as earnest an affection, as siluer is sought, and treasures digged by, and that thou art not content with a common kinde of searching; but if thou finde it not at once, thou wilt still seeke, till thou hast found, then thus and thus shall it be with thee. And marke here what degrees the holie Ghost vseth: first he would haue vs to be carefulle to receiue, and to hold fast the doctrine of God, ver. 1. Then he would haue vs to bee carefulle, by diligent attention, for the receiuing and remembryng of it, ver. 2. Thirdly, he would haue vs to vse earnest prayer for the obtaining of it, ver. 3. And lastly, he would haue vs to bestow all labour, studie and industrie, ver. 4.] Ver. 5. *Then* [i. when thou hast carefully striven, to the performance of these things] *shalt thou understand* [vz. plainly, familiarly, rightly and soundly] *the feare of the Lord,* [see Chapt. 1. ver. 7.] *and finde* [vz. so that thou shalt obtaine and possesse] *the knowledge of God.* [i. such knowledge of him, as thou oughtest to haue, of which see Iohn 17. 3. and also shalt knowe by experience, that he knoweth thee, that is, careth for thee, as may appeare by ver. 6, 7. following.] Ver. 6. *For the Lord* [vz. alone, and none but he] *giueth* [vz. freele of his owne mercie] *wisdom* [i. true and heauenlie wisdom, James 3. 15, 17. q. d. I sayd before, that thou shouldst find wisdom & knowledge, but now least thou shouldst ascribe it to thine owne strength, I tell thee, it must come from God which giueth it plentifulle, &c. James 1. 5.] *out of his mouth* [he meaneth Gods good will and pleasure manifested vnto vs by his word, understanding his word also thereby: see Deutr. 8. 3. Math. 4. 4.] *commeth knowledge,* [i. all sound knowledge of his maiestie] *and understanding* [i. right understanding, of his holie mysteries.] Ver. 7. *He* [i. God] *preserueth* [vz. by his almightie power and prouidence] *the state of the righteous* [i. he vpholdeth them that haue care and conscience of a righteous conuersation, in a good estate and condition. Some reade it thus]

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- He hath euery thing* [vz. that is in deede good] *layd up in store for the righteous* [i. God so knoweth and prouideth for the righteous, that he causeth them to abound with all things, that are good in deede] *he is a shield to them that walke vprightly*, [i. he doth by his power, saue, preserve, and defende
- 8 *them that studie and strue for a holy conuersation.*] Verſ. 8. *That they may keepe* [vz. through strength and grace from him] *the waies of iudgement* [i. such vpright pathes, as tend to iudgement and right towards all, specially towards their neighbour, to which the Hebrew word should most properly be referred, (as I suppose) not declining any whit at all, from right and equitie] *and he* [i. God alone, without the helpe or ayd of others] *preserueth* [see verſ. 7. of this Chapter] *the way* [i. the whole course or trade of his life, whatſoever he thinketh, speaketh, doth, or taketh in hand: meaning that the Lord prospereth it also: see Psalme 1. 3, 6.] *of his Saints*. [i. of those which
- 9 *he frameth to a holie life: see Psalme 16. 3. also Psalme 149. 1.] Verſ. 9. Then* [vz. when thou shalt be instructed with knowledge and wisdom from the Lord] *shalt thou vnderstand* [vz. through the light which God shall bestowe vpon thee] *righteousnesse, and iudgement, and equitie*, [see these words expounded before, cap. i. verſ. 3. And here he noteth another fruit of the studie of wisdom, which is properly to bee vnderstood towards men: as the first, mentioned verſ. 5. was towards God.] *and euerie good path* [i. euerie right course and order, to frame thy life, well and religiouslie, yea thou shalt
- 10 *vnderstand euery good thing, through the desire of wisdom.] Verſ. 10. When wisdom entereth into thy heart* [i. findeth a fast and deepe seate in thee] *and knowledge delighteth thy soule*; [vz. aboue all: the end of the sentence, and meaning is to be looked for in the next verse.] Verſ. 11. *Then shall counsell* [vz. which thou shalt learne out of Gods word] *preserve thee*, [vz. from all euill: see verſ. 7. 8. of this Chapter] *and vnderstanding* [vz. of Gods will reuealed in his worde] *shall keepe thee* [vz. safe and sounde.]
- 12 Verſ. 12. *And deliuer thee* [i. from euery thing that is euill: so that thou shalt not attempt nor take in hande anie euill thing: yea from a disordered life, into which thou slippest through infirmitie of nature; or, whereunto thou art prouoked by the wordes and deedes of the vngodlie.] *and from the man* [i. from men: for it is one number put for another.] *that speaketh* [vz. not onely in his hart, but with his mouth] *froward things* [vz. both
- 13 *against God and men] Verſ. 13. And from them* [q. d. it will set thee free also from such and such persons: and marke how sodainlie he changeth the numbers from the singular to the plurall. Some ioyne it to the former verse thus] *which* [vz. men, speaking peruerse things] *leane the waies of righteousness*, [i. vpright, good, and holie wayes: and hee meaneth by this speech, that the wicked many times put out the light that God hath bestowed vpon them.] *to walke in the waies of darknesse*. [i. in corrupt and euil courses: for euerie one that doth euill hateth the light. Iohn 3. 20. also Rom. 13.
- 14 *12, 13. Ephes. 5. 13.] Verſ. 14. Which reioyce* [vz. greatly] *in doing euill,*

will, [i. when either they themselves doo anie, or heare of others which commit it.] and delight [vz. verie much] in the frowardnesse of the wicked, [vz. man: yet I had rather turne it thus, in the frowardnesse of euill, that is, in the worst and most euill frowardnesse. Some referre the word reioycing to the minde, inwardlie; and the word delight to the bodie, outwardlie; because the motions of the minde manie times appeare outwardlie in the bodie: q. d. both outwardlie and inwardlie they are glad at all naughtinesse.] Verſe 15
 15. *Whose wayes* [i. whose liues and dealings both towarde God and men] are crooked, [i. wicked and vngodlie, and lead not onelie to trouble, but to destruction also] and they are leaued in their paths. [i. their whole trade & course of life sauozeth of nothing but leawdnesse.] Verſe 16. *And it* [i. wisdom and true knowledge, if thou once apprehend it indeed] shall deliuer thee [ſee verſe 12. of this chapter] from the strange woman, [i. from the whoze or harlot: who in the scripture is called by this name, because ſhee eſtrangeth her ſelfe from her husband, and giueth ouer the vse of her bodie to a stranger.] *euened from the stranger* [i. the harlot] which flattereth [vz. betie ſweetelie and pleasantlie] with her words. [i. with her inticing ſpeeches: ſee Prouer. 7. 10, 11, &c.] Verſe 17. *Which forſaketh* [vz. both in action & affection, though perhaps not in respect of bodilie preſence, for ſhe maketh an accompt of her husband also, as Prou. 7. 19.] the guyde of her youth, [i. her husband which God gaue her in her youth, to guyde and gouerne her; not onlie then, but for euer: for the husband is the head of the wiſe 1. Cor. 11. 3.] and forgetteth [vz. vtterlie and altogether] the covenant of hir God. [that is the bond of marriage ſolemnlie paſſed betwene the parties, God himſelfe being Author thereof, and his name being called vpon at the contract made: ſee Malach. 2. 14.] Verſe 18. *Surelie* [or as ſome reade it *For*, q. d. it is no ſmall blessing that thou ſhalt obtayne by hauing ſound wiſedome; for it ſhall deliuer thee from deadlie danger and destruction.] *hir houſe* [i. euen the very entrance and going into her houſe: q. d. the verie fiſt beginning of familiaritie and acquaintance] *tendeth to death*, [i. bzingeth death & destruction with it if it be purſued] and *hir paths* [i. the treading in hir paths and walking in hir order of life and conuerſation: ſee chapter 1. 15. vnderſtand heere, *tend*, or *lead*] *unto the dead*. [i. vnto them that are dead already and buried: ſee Pſalme 88. 10. He meaneth that to follow the wayes of the harlot, bzingeth with it death and destruction both of bodie and ſoule.] Verſe 19. *All they* [vz. of what ſtate or condition ſoeuer they be] *that go vnto her*, [i. that haue but ſome familiaritie or beginning of acquaintance with hir] *returne not againe*, [vz. without touch or taint of ſome miſchiefe: meaning also, that they hardlie returne to the Lord by vnfeined repentance] *neither take they hold of the wayes of life*. [i. they liue not againe, or returne into life: meaning also by life, and the waies thereof, a better order or course of life, than they lead beſore. And though he ſpeake the ſame things in many wordes, meaning that they ſhall not at any hand eſcape destruction, yet the wordes muſt bee vnderſtood,

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- of eternall death rather, than of temporal & bodilie death, which yet notwithstanding the adulterers purchase and procure to themselves, by their incessant filchie life.] *Verf. 20.* Therefore [q.d. seeing thou seest what iudgements shall fall hypon the wicked, ioyne thou thy selfe to the good: others reade it otherwise, but me thinketh this is plaine enough] *walke thou in the way of good men,* [i. be conuerlant with them, and order thy life well, according to the good orders and courses of their life] *and keepe the waies of the righteous:* [vz. in thy conuersation and behauiour: q.d. in thy life, followe
- 21 *their good and holie steppes.] Verf. 21.* For [he sheweth here a reason, taken from the iust iudgements of God, towards the good in this verse, and towards the wicked *verf. 22.*] *the iust* [i. those that haue care and conscience of iustice & wel doing] *shall dwell in the land,* [vz. which the Lord hath mercifullie giuen them, for I take it, that he alludeth to the promises made in the lawe Exodus 20. 12. and other places. Yet so, that vnder the same he meaneth all manner of blessings whatsoever: see Psalm 37. 29.] *and the upright men* [see Psalm 119. 1.] *shall remaine in it* [vz. a long season.]
- 22 *Verf. 22.* But the wicked shall be cut off from the earth [vz. through the iust iudgement of God against them for their sinnes] *and the transgressors* [i. such as transgresse against God and his lawe] *shall be rooted out of it.* [vnder this word, he meaneth, that the wicked shall assuredlie, sodainlie, and utterlie be destroyed: see Psalm 37. 36, 38. also Psalm 52. 5. And here vnderstand, by these outward and corporall things, inward, spiritual, and eternal, either life or death: and marke that this is vsuall with him to amplifie by the contrarie, as Chapt. 1. 32, 33. Chapt. 3. 35. and in sundrie other places.

Do. *Verf. 1.* Teacheth, to bring with vs, a mind readie & prepared to receiue good things. *Verf. 2.* Teacheth vs, to haue care, faithfullie to retaine and keepe those good things which wee haue heard and learned. *Verf. 3.* Teacheth vs, to vse earnest and continuall praier for the obtaining of al good things whatsoever. *Verf. 4.* Teacheth vs, to spare no labour or cost, for the obtaining of good things, yea the better that the things are which we seeke for, the more earnestlie to trauaile therein. *Verf. 5.* Teacheth vs, that if wee seeke for the things of God with that affection, that he requireth, and to the ende he commandeth, wee shall not lose our labour. *Verf. 6.* Teacheth vs, that the gift of wisdom, knowledge, iudgement, and euery good gift whatsoever commeth from the Lord. *Verf. 7.* Teacheth vs, Gods great care and singular prouidence ouer those that be his. *Verf. 8.* Teacheth vs, that God reucaleth knowledge and wisdom vnto those that bee his, to the end, that they might learne according to the same to direct all their waies. *Verf. 9.* Teacheth vs, that we know nothing of goodnes, till God make the same manifest vnto vs. *Verf. 10.* Teacheth vs, both in the inward man, and in the outward man, to take delight and pleasure in good things. *Verf. 11, 12. &c.* Teach vs, what great benefites, sound and sincere knowledge

ledge of Gods heavenly will, wisdom shall bring with it, to the, that haue attained through Gods goodnesse to the same. *Vers. 12.* Teacheth vs, to auoid al frowardnes, whether it be in heart or speech. *Vers. 13.* Teacheth vs, to take heed that we bleare not the light, which God hath made manifest vnto vs. *Vers. 14.* Teacheth vs, to beware of reioycing in euill and naughtinesse, for that is the height and toppe of all sinne. *Vers. 15.* Teacheth vs, that when men delight in crooked waies, they more and more go astray from God in following the leaudnes of their own soules. *Vers. 16.* Painteth out very liuely the qualities and conditions of a harlot, or strumpet. *Vers. 17.* Sheweth, that in adulterie, there is a double transgression committed, one against God, and another against man, which is the husband. *Vers. 18. 19.* Shewe how dangerous and deadlie a thing it is, to haue any familiaritie or acquaintance at all with light and dishonest women. *Vers. 20.* Teacheth vs, to set good men, in their goodnesse, before our eyes, to bee examples and patternes of good life and conuersation vnto vs. *Vers. 21, 22.* Set out the difference betweene the reward of the good and the bad, both in this life, but especiallie in the life to come.

CHAP. 3.

IN the other Chapter, the holie Ghost had exhorted men to imbrace and obey wisdom, and now because this doctrine is not easilie yeilded vnto, yea mans nature doth whollie rebell against the same, he beginneth new and fresh exhortations, prouoking men to earnest and unfained imbracing of Gods word.

THe Chapter may be diuided into three parts. In the first he setteth out the vse of Gods word, which teacheth vs to trust in God, to feare and honour him, and patientlie to abide his corrections from *vers. 1.* to the end of the *12.* In the second part he citeth promises and blessings, assuring vs that all things shall fall out well to them, that subiect themselues to Gods word and wisdom, from *verse 13.* to the end of the *26.* In the third he labourerth to remoue such euils, as might hinder men from imbracing Gods word and wisdom, as the doing of iniurie, keeping companie with the wicked, &c. setting out the iustice of Gods iudgements against the dooing and doers thereof, from *verse 27.* to the end of the Chapter.

Vers. 1.



sonne, [see Chapter 1. 8.] forget not thou [vz. at any time] my lawe [i. my doctrine and instruction: and he calleth it his, not because he was the author of it, but the betterer or penner of it [but let thine heart [whollie and soundlie] keepe [vz. within it, in respect of knowledge] my commandements [i. both the things that I command, & the words in which I expresse them.] *Vers. 2.* *For they [i. the not forgetting and keeping*

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- ping of them] *shall increase the length of thy daies, and the yeares of life* [i. of thy life. He meaneth not, that the daies and termes which the Lord hath set vs, shall bee lengthened or shortned, but he speaketh it according to the custome of the lawe, Exod. 20. 12.] *and thy prosperitie* [or as it is in the Hebrew, thy peace, vnderstanding thereby all manner of prosperitie, as it is sundrie times vsed in scripture, without which, long time should bee but miserable.] Verſ. 3. *Let not mercie* [i. the seruice and worship of God, prescribed in his lawe, which he calleth mercie, because God in mercie onely made the same manifest vnto men] *and truth* [i. vpright and true dealing towards men, commanded in the second table] *forſake thee*, [vz. at any time, but haue them in continual remembrance to doo and perſorme them: see Deut. 5. 29.] *binde them on thy necke*, [vz. as a chaine or Jewell: see Chapt. 1. 9. And he seemeth to allude to that which is writtten Deut. 6. 8. where they are commanded to binde them vpon their hands, and to haue them as frontlets betweene their eyes: meaning nothing but the great care, which they should haue to remember Gods word: see Exod. 13. 9. see also verse 21. of this Chapter] *and write them vpon the table of thine heart* [i. lay them vp in thine heart, and thinke often vpon them, as men doo those things which they haue in writings or tables. Vnder these two words, binding and writing, and the words toynd with them, the holie Ghost meaneth nothing els but this, but that he should continually thinke vpon them in his mind, and speake of them in his talke, that thereby he might be the more prouoked to obey them in his
- 4 *workes.*] Verſ. 4. *So* [i. by this meanes if thou strue to perſorme these counsels and commandements] *shalt thou finde* [vz. assuredly and without all doubt] *fauour* [i. acceptation and good liking] *and good vnderstanding* [i. sound iudgement and wisdom, in deuising and perſorming thy matters] *in the sight of God* [who will accompanie thee with his prouidence] *and man.* [i. men, as Chapt. 2. vers. 1. whose hearts God would bowe to approue and
- 5 *like of al his doings.*] Verſ. 5. *Trust in the Lord* [vz. only, and at all times, either in prosperitie or aduersitie] *with all thine heart*, [i. vneighnedly: for God hateth men of two hearts and hypocrites] *and leane not vnto* [i. trust not in: see Isaiah 36. 6.] *thine owne wisdom* [i. mans wisdom, or the wisdom of flesh and bloud, whether thou haue it in and of thy selfe, or from others: for it is nothing els but foolishnes before God. Roma. 8. 6, 7. Iames
- 6 *3. 15.*] Verſ. 6. *In all thy waies* [i. whatsoever thou doest purpose, enterpryse or perſorme,] *acknowledge him*, [i. stedfastlie beleue, and vneighnedlie confesse, that all is done by his exceeding great power, excellent wisdom, and wonderfull prouidence: see to this end Dauids exhortation to Salomon 1. Chron. 28. 9.] *and he shall direct thy waies.* [i. he shall so gouerne and guide all thy matters, that thou shalt not be frustrate of thy hope: see Psal. 37. 5.
- 7 *also Psalm 55. 22.*] Verſ. 7. *Be not wise in thine owne eyes* [i. in thine owne iudgement and opinion: q. d. thinke not that thine owne wisdom is sufficient to dispatch thine affaires withall, without the wisdom and worde of

God,

God, but beware of such conceites] *but feare the Lord*, [i. worſhip and ſerue him, hanging only vpon him] *and depart* [vz. with ſpeede and vnfeignedly] *from euill*. [i. euery thing that is euill: ſee Psalm. 37. 77. Iob. 1. 1.] Verſ. 8. 8
 So [i. by this meanes, or as ſome reade it *But* [vz. feareing the Lord and departing from euill] *health* [i. all bleſſings, by one vnderſtanding all, either outward or inward] *ſhall be vnto thy nauell*, [i. vnto thee thy ſelf, putting one part of the man for the whole man] *and marrowe vnto thy bones*. [i. ſtrength vnto thy whole man: it is as much, as if vnder theſe two termes he ſhould ſay, both inwardlie and outwardlie, in bodie and in minde thou ſhalt bee well affected: but theſe promiſes are expreſſed vnder an allegorie, or allegories, by which the godlie, that are foſtered in the Church, are compared to children in their mothers wombes, and therefore the word turned here *nauell*, would rather be turned *wombe* or *bellie*: for as by the meanes of the wombe, nou- riſhment is miniſtered vnto them, yea euen to the ſtrengthening of the inward parts: ſo the godlie in the Church, are fed and brought vp by the faith, knowledge, feare, and obedience of God: and as without marrowe in the bones, no part of man, no not that which is of greateſt value and force, is able to doe any thing: ſo the ſtrength that they haue from God, is as the marrowe which ſtrengtheneth the bones, and maketh them apt to doe good things: ſee Iob 21. 24. for this phraſe.] Verſ. 9. *Honour the Lord with thy riches*, [though I denie not, but that it is to bee vnderſtood of things giuen for the maintenance of the Prieſtes and Leuites, and of their Sacrifices de- dicated to the Lord: yet I would haue it to be vnderſtood ſo generally, that looke which way ſo euer our riches might aduance Gods glorie, euen that way wee ſhould willingly imploy the ſame, vnderſtanding by riches, golde, ſiluer, precious ſtones, &c.] *and with the firſt fruites of thine increaſe* [vz. whether it be of beaſtes and cattle] *to be offered to the Lord, or of the fruites of the earth*: ſee for this Exod. 23. 19. alſo Deut. 26. 2. &c. meaning not- withſtanding vnder firſt fruites, euen the beſt and chiefeſt of any thing they had, to offer vnto the Lord: ſee Malach. 1. 8. &c. Verſ. 10. *So ſhall thy barnes* [i. all thy places, wherein thou laiſt vp thy ſtoze, as ſellers, ware- houſes, &c.] *bee filled with abundance*, [vz. of all good things] *and thy preſſes ſhall burſt with newe wine*. [i. there ſhall bee ſuch abundance and plentie of newe wine, as thy preſſes ſhall not be able to preſſe it out, but ſhall breake in peeces through the abundance of it: ſee Deutero. 28. and Malach. 3. 10.] Verſ. 11. *My ſonne*. [ſee Chapt. 1. 8.] *refuſe not* [vz. at any hand, as though it were a tedious and hurtfull thing vnto thee] *the chaſteking of the Lord*, [i. ſuch corrections, whether they bee outward in the bodie, or inward in the minde, as the Lord ſhall lay vpon thee] *neither be grieued* [vz. either againſt him, or it, as though thou wouldeſt murmur againſt him, or repine at it] *with his correction*: [i. with his fatherly chaſtiſing of thee to thy amendment, as may appeare in the next verſe: ſee this place largely expounded Hebr. 12. 5. &c. and Reuelat. 3. 19.] Verſ. 12. *For* [this is a reaſon why they ſhould not
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- be faint hearted, or murmur against God in their afflictions] *the Lord correcteth* [vz. inercifullie and graciouſlie] *him, whom he loueth*; [i. euery one whom it pleaseth him of his owne good will onely to fauour and affect] *even as the father doth* [vz. correct] *the child* [i. his naturall ſonne or daughter] *in whom* [vz. notwithstanding his correction] *he delighteth*. [vz. greatly or verie much. His purpose is to ſhew, firſt that afflictions come not vpon the godlie by chance, but by Gods providence and appoyntment. Secondly, that they proceede not from him, as from one that is angrie with vs, but are rather tokens of his fatherly loue correcting vs.]
- 13 *Verſ. 13. Blessed is the man* [i. hee hath abundance of bleſſings, as Psalm. 119. 1. vnderſtanding by one many alſo] *that findeth* [i. through earneſt labour and ſtudie obtaineth] *wiſedoms*, [i. true and heauenlie wiſedome] *and the man* [i. men as beſore in this verſe, to wit, are bleſſed] *that getteth* [vz. from the Lord, and through his bleſſing, by the meanes mentioned chapt. 2. 1, 2, 3, 4. verſes] *vnderſtanding*.
- 14 [i. ſound and ſincere knowledge of his will reuealed in his word.] *Verſ. 14. For the marchandiſe thereof* [i. both the paines taken for obtaining of it, as the marchants are wont to trauaile ſore for their goods, and the thing it ſelf being once obtained] *is better* [i. both moze profitable, and moze of value, and therefore the better to bee eſteemed] *than the marchandiſe of ſiluer*, [i. than the gaine or increaſe that ariſeth of ſiluer, though a man might multiplie it vnto mountaines] *and the gaine thereof* [i. the increaſe that commeth by it] *is better* [ſee beſore in this verſe] *than gold*, [yea than moſt fine gold: ſee Psalm. 19. 10. The reaſon is plaine, becauſe theſe things are temporall, but the fruites which ſhe yeeldeth are eternall: and this verſe comprehendeth a
- 15 *reaſon, why wiſedome ſhould bee embraced.] Verſ. 15. It* [vz. wiſedome and vnderſtanding] *is more precious* [vz. in it ſelfe, and ought ſo to be eſteemed of them that bee truly touched] *than pearles*: [i. than all ſortes of precious ſtones: ſee Psalm. 119. 14, 72.]
- 16 *Verſ. 16. Length of daies* [vz. of a mans life: q. d. long life: ſee verſe 2. of this Chapter] *is in her right hand*, [i. in her power to giue to all thoſe that apprehend and take hold of her] *and in her left hand* [i. on the other ſide of her, are] *riches and glorie* [i. abundance of other worldly bleſſings whatſoeuer. I take it that wiſedome is ſet out here, as ſome honorable woman or great perſonage, that with both handes giueth good things to ſuch as followe her: q. d. ſhe hath all good things in her, and doth with both handes (i. plentifully beſtowe the ſame) vnderſtanding alſo by theſe outward bleſſings, inwarde and ſpirituall no doubt, els
- 17 *were the other outwarde of no great value to account of.] Verſ. 17. Her waies* [i. the courſes and orders that ſhe taketh and preſcribeth] *are waies of pleaſure*, [i. are pleaſant waies, ſo that a goodlieman ſhall take great pleaſure to be conuerſant in the ſame] *and all her pathes* [by pathes he vnderſtandeth the ſame, that he did by peace beſore] *proſperitie*: [or as it is in the Hebrue peace, that is, abounding with all manner of proſperitie: ſee verſe 2. of this Chapter. It is worth the noting, that he ſaith the waies of wiſedome, are

not

not only pleasant, but prosperous and safe: for there are many waies which are pleasant, but yet dangerous; and on the other side, there are many safe, but yet without pleasure; but in the waies of wisdom, we shall finde both these commodities.] Ver. 18. *She* [i. wisdom] *is a tree of life* [i. a tree that giueth life, and quickneth: or as one interpreteth it, a most assured signe of eternall life: whatsoeuer it is, he alludeth no doubt, to the tree mentioned, Genes. 2. 9. also Genes. 3. 22.] *to them* [i. to all them] *that lay hold on her* [vz. surely, neuer letting their hold slippe, for so much I suppose the Hebrew worde may well import] *and blessed is he* [vz. of what state or condition so euer he be: see verse 13. of this Chapter:] *that retaineth her* [vz. fast and sure with him, hauing an earnest care and indeuour neuer to let her go.] Ver. 19. *The Lord* [vz. himselfe] *by wisdom* [i. by his eternall word: see Chapter 8. 30.] *hath laied the foundation of the earth*, [i. hath founded it so firmly, that it shall not bee moued: see Psalme 102. 25. also Psalme 104. 5.] *and hath stablished the heauens through understanding*. [i. by his eternall wisdom he hath established them and all the powers thereof, in that comelines and beautie, that we now see] Ver. 20. *By his knowledge the depths are broken up*, [by depths he understandeth fountaines and foulds, breaking out, and as it were flowing from the nethermost partes of the earth, euen as though the earth did cleaue it selfe in sunder to giue them passage] *and the clouds* [vz. of the ayre] *droppe downe the dew* [vz. from heauen: and here he speakech of dew, because it is very profitable for the increase of trees, herbes, plants, &c. Giuing vs to vnderstand hereby, that all things are directed and kept in their courses, by the eternall wisdom, knowledge, and prouidence of almighty God.] Ver. 21. *My sonne*, [see Chapter 1. 8.] *let not these things* [i. neither wisdom nor knowledge it selfe, nor the reasons which I haue bled to moue thee to obey it] *depart from thine eyes*, [i. be neuer forgotten of thee, because we best remember those things that are in our sight] *but obserue* [i. diligently marke] *wisdom and counsell*, [i. that wisdom and counsell, which alone is true and holie, that thou maiest bee acquainted with it, and be partaker of the fruites of it.] Ver. 22. *So* [i. by that means, and after that thou hast receiued] *they* [i. the wisdom and word of God] *shall bee life vnto thy soule*, [i. shall quicken thee in the inner man, and shall bee as it were the seedes and nourishments of eternall life in thee] *and grace* [i. comelines, and an ornament] *vnto thy necke*. [i. to thy whole man, or to thee thy selfe, a part put for the whole: see also Chapter 1. verse 9.] Ver. 23. *Then* [vz. when thou shalt bee thus instructed] *shalt thou walke safely by thy way*, [i. thou shalt prosperously performe whatsoeuer thou hast to doe] *and thy foote shall not stumble*. [vz. so that thou shalt not be grievously hurt thereby: q. d. all things, which thou attemptest, shall haue good successe, and thou shalt haue peaceable, and plentifulle.] Ver. 24. *If thou sleepest* [vz. in any place, either in thy bed or els where] *thou shalt not be afraid*, [vz. of any hurt or euill that may befall thee: because thou shalt thy selfe vpon his power and

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- providence, that neither slumbereth nor sleepeth] *and when thou sleepest* [vz. in any place, as before] *thy sleepest* [i. the sleepe that thou shalt take, and shall be giuen thee from God] *shall be sweete* [i. comfortable and profitable vnto thee]
- 25 *Vers. 25. Thou shalt not feare* [i. thou shalt not bee astonished or overcome with feare] *for any sodaine feare*, [i. for any thing that comming sodainlie vpon men doth commonly make them afraied, and as it were take away their wittes and spirites from them] *neither for the destruction of the wicked* [i. that great destruction that shall come vpon the wicked: for then the Lord will either miraculously deliuer thee, or els howsoeuer thy bodie fall with the wicked, yet thy soule, prea and thy bodie also at the last shall bee receiued into euerlasting] *for when it commeth*: [vz. fearcelie, and sodainlie vpon thee:]
- 26 *see Chapter 1. 27.* *Vers. 26. For the Lord shall be for thine assurance*, [i. he shall be in stead of a defence, and an assured place of refuge vnto thee] *and shall preserve* [vz. by his almightie power] *thy foote* [i. thee thy selfe: a part for the whole: and yet he doth not without cause vse this speech, because things are many times taken by the foote] *from taking*. [i. that thine enemy shall not catch thee, or thou thy selfe sticke fast in any manner of euill: see for all these promises, Psalme 91. vers. 1, 2, &c. where thou shalt finde the like
- 27 *things almost.*] *Vers. 27. Withhold not the good* [vz. which thou hast of another mans] *from the owners thereof*, [i. from them to whom it belongeth, as by the way of debt, or of Christian duetie, as in giuing almes, counselling, &c.] *though there bee power in thine hand* [i. though thou bee presentlie and fullie able] *to doo it*. [i. to hurt him and harme him, by the detaining of
- 28 *that, which doth appertaine vnto him.*] *Vers. 28. Say not thou vnto thy neighbour* [vz. when he is in distresse and neede] *goe* [vz. from me now] *and come againe*, [vz. another time, as we are wont to say] *and to morrow* [i. some other time hereafter] *will I giue thee*, [vz. somewhat toward the reliefe of thy neede: see James 2. 16.] *if thou haue it*, [vz. in thy power and keeping: hee meaneth the same thing, that he did in the other sentence, sauing that he teacheth not only to doo well, but quicklie and with speede to doo well: for as it is in the proverbe, he doth a double good turne, that doth a good turne in good season: and againe, the fauour that commeth too late, is little or nothing
- 29 *worth.*] *Vers. 29. Intend none hurt* [vz. by thought, word, or deede, but specially in thought, for if that be repressed, the rest will easlie be beaten downe] *against thine neighbour*, [i. against any: but chiefly against those that dwell about thee, and haue dealt friendly with thee] *seeing that he doth dwell* [vz. as he supposeth and thinketh] *without feare* [vz. of any hurt from thee: meaning, that he doth not so much as suspect, that thou wilt doo him any harme]
- 30 *by thee*. [i. nigh vnto thee, and thy house.] *Vers. 30. Strive not* [vz. either by priuate quarrelling, or publike iustice] *with a man* [i. with any man, or sundrie men, as verse 13. of this Chapt.] *causeles*, [i. without iust and good cause why] *when he hath done thee no harme* [i. iniured or wronged thee, either by word or deede. He meaneth that wee should not without cause debate any matter

matter with any man, speciallie with him that hath wrought no euill against vs: for it is a great offence, and will utterly ouerthrowe humanitie and fellowship, to complaine of one, and to thunder out against him, that hath nothing at all offended him: and yet in the meane while, no lawe of God or man forbiddeth vs, to expostulate either priuatlie or publikelie, befoze the Magistrate with him, which hath offended and wronged vs, yea to conuince him of the iniurie if we be able, alwaies prouided, that wee doe it not, with a reuenging minde, nor burst forth into priuate reuenge.] *Vers. 31.* *Be not enuious* [vz. either inwardly or outwardly] *for the wicked man,* [i. for the good successe, and abundance of prosperitie, that thou seest him to inioye: see Psalme 37. 11.] *neither chuse any of his waies:* [i. followe not his order and trade of life: he peeldeth a reason in the next verse, why he would not haue men to doe so.] *Vers. 32.* *For the froward* [vz. person, vnderstanding by this terme, one that regardeth not admonition, but giueth himself to al violence, crueltie and oppression] *is an abomination vnto the Lord,* [i. the Lord hateth, abhorreth, and cannot abide such a one: see Psalme 37. 20.] *but his secret is with the righteous.* [i. continually abideth with them: vnderstanding by secret, a most close, but yet most familiar communicating of his good will towards them, as may appeare by the verses following.] *Vers. 33.* *The curse of the Lord* [i. iust plagues and punishments sent from God: see Malach. 2. 2. &c.] *is in the house of the wicked,* [i. continueth & abideth there, howsoever they seeme to abound and flourish in all worldly wealth] *but he bleisseth* [vz. continually with his fauour] *the habitation of the righteous.* [i. not onely the place where he dwelleth, but euen him himselfe, and al that he hath.] *Vers. 34.* *With the scornerfull* [i. such as giue themselves to iesting, scoffing, and contempt of all goodnesse] *he scorneth,* [i. he laugheth at them, or mocketh them, and deceiueth their hope: see Psalme 2. 4. also Psalme 18. 26. Prouerb. 1. 26.] *but he giueth* [vz. steellie, and of his owne mercie] *grace* [i. all manner of goodnes both outward and inward] *to the humble.* [i. such as thinke lowlie of themselves: see Iames 4. 6. also 1. Pet. 5. 5.] *Vers. 35.* *The wise* [i. such as are instructed with heauenlie wisdom] *shall inherite glorie,* [i. shall haue renowne and good report as a perpetuall inheritance] *but fooles* [vz. shall inherit or possesse] *dishonor* [i. shame and contempt, and that befoze God and man] *though they be exalted,* [i. how much soeuer they bee exalted, by their flatterers and clawbackes. Others reade this latter parte thus] *but shame taketh away the foolish.* [i. it carrieth both them and their hope away in a pinch of time, or twinkling of the eye as it were. The other sence and reading, is in my iudgement, as good as this, if not better.

Vers. 1. Teacheth vs, to haue good counsels in continuall remembrance, to the end we may be guided thereby. *Vers. 2.* Teacheth vs, that all blessings shall be to such as obediently walke in the lawe of the Lord. *Vers. 3.* Teacheth vs to haue care and conscience of the performance of our dueties

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towards God and our brethren. *Vers. 4.* Teacheth vs, that obedience to the worde, maketh vs acceptable before God and man. *Vers. 5.* Teacheth vs two thinges: first, vntoingnedly to hang vpon the Lord: secondly, not to trust in our selues, or any thing that is in vs. *Vers. 6.* Teacheth vs, that the meane to haue all our waies and workes blessed, is to beleue and confesse Gods wonderfull power and prouidence. *Vers. 7.* Teacheth vs, first not to stand too much in our owne conceites: secondlie, that Christianitie consisteth of doing good, specially to Godward, and of abstaining from euill. *Vers. 8.* Teacheth vs, that obedience to God procureth all blessings. *Vers. 9.* Teacheth vs, that this is one principall end of our riches, to referre them to the aduancement of Gods honour and glorie. *Vers. 10.* Teacheth vs, that God is no niggard in his gifts to his seruants. *Vers. 11.* Teacheth vs, not to murmure or repine against GOD, for his fatherly corrections vpon vs. *Vers. 12.* Teacheth vs, that Gods visitations vpon his children, are testimonies, not of his displeasure, but of his great good will toward vs. *Vers. 13.* Teacheth vs, that true blessednes consisteth in sound and holie wisdom. *Vers. 14.* Teacheth vs, that Gods word must be preferred before all earthly treasure. *Vers. 15.* Teacheth vs, that nothing in the world is matchable with the holie wisdom that we learne out of Gods word. *Vers. 16.* Teacheth vs, that long life, riches, estimation, &c. they are Gods gifts. *Vers. 17.* Teacheth vs, that true pleasure is no where els to bee found, but in the heauenlie wisdom. *Vers. 18.* Teacheth vs, that there is no true life, without the knowledge of Gods will reuealed in his word. *Vers. 19, 20.* Teach vs, that all the things in heauen, and earth, are guided in their naturall course, by the power and prouidence of God. *Vers. 21.* Teacheth vs, that it beho- ueth vs to haue Gods word in continual remembrance. *Vers. 22.* Teacheth vs, that there is neither true life, nor true glorie in this life, without sound and sufficient knowledge of Gods heauenlie wisdom. *Vers. 23.* Teacheth vs, that if we liue by the line and rule of the worde, wee cannot doo amisse. *Vers. 24.* Teacheth vs, that if Gods word be once rooted and ground- ed in our hearts, our sleepe and all things els shall be sweete and pleasant vnto vs. *Vers. 25, 26.* Teach vs, that staying our selues stedfastly vpon the truth of Gods prouidence, and promises, no hurtfull thing shall be able to dismay vs. *Vers. 27.* Teacheth vs, not to doo iniurie, though we bee able to do it. *Vers. 28.* Teacheth vs, not to deferre and put off doing of good, when we are able to performe it. *Vers. 29.* Teacheth vs, not to hunt any, speciallie such as are tyed to vs, by the bond of friendship, neighbourhood, or such like. *Vers. 30.* Teacheth vs, to auoide all manner of quarrelling and con- tending, either publike or priuate. *Vers. 31.* Teacheth vs, not only not to grudge at the wicked mens prosperitie, but also not to be drawne thereby to allowe or like of their euill behauiour. *Vers. 32.* Teacheth vs, that as the Lord can at no hand away with the wicked: so he greatly delighteth in the good, and is familiar with them. *Vers. 33.* Setteth out the unlikely reward that

that the good and the bad receiue of the Lord. *Vers. 34.* Teacheth vs, first that the wicked shall not carrie their finnes away without punishment: secondlie the way to obtaine grace from God, is to humble our selues vni-
feignedly, both before him and our brethren. *Vers. 35.* Teacheth vs, that howsoeuer flatterers exalt fooles, yet they shall inherite dishonor; and a-
gaine, that howsoeuer the wicked oppresse Gods children, yet they shall be truly honoured and exalted.

CHAP. 4.

HE proceedeth in this Chapter, as in the other before, to exhort men to de- Co.
light in, and to seeke after heauenly wisdom. In deepe he doth it in other
words and sentences, but that is, that we should not bee wearie of the oft repea-
ting of one and the selfe same thing. And yet if we would looke vnto it, this often
exhortation is profitable for vs, who are carried hether and thither from it,
with sundrie matters, and are as it were benumbed and frosen, from carefull
seeking after heauenly wisdom.

THIS Chapter may be diuided into foure parts. In the first he labourerth 1 Di.
to make his hearers and readers attentiu and fauourable to his cause,
and that partly from the doctrine which he propoundeth, and partly from
the example of the author: and this reacheth from *verse 1.* to the ende of
the 4. In the second he exhorteth men carefullie to labour for the attaine- 2
ment of wisdom, shewing certaine reasons, and alledging sundrie pro-
mises, the better to perswade them thereto: and this reacheth from *verse 5.*
to the end of the 13. In the third he teacheth the godlie to take heede and 3
to beware of the way of the wicked, and their conuersation, shewing cer-
taine reasons also of that doctrine of his: from *verse 14.* to the ende of the
19. And in the last part he prouoketh men to hearken reuerentlie to Gods 4
word, and to put away from them frowardnes, & cuerie other thing, which
might hinder the great worke of God in them: from *verse 20.* to the ende
of the Chapter.

Vers. 1.



Eare [vz. with the eares, both of your under- Se.
standing and minde] O ye children [before hee
spake to them, in the name of one: as Chapter
1. 8. Chapter 2. 1. Chapter 3. 1, 11, 21. Now
he speaketh vnto many, vnderstanding hereby
all the fauourers and louers of wisdom, whom
he instructeth, as a father doth his children, deli-
uering them wholesome precepts] the instruction of a father, [i. the instruc-
tion that your father giueth you, according to his dutie] and giue care [vz.
diligentlie and attentiuely] to learne [vz. from him, both by woꝝde and ex-
ample]

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- 2 ample] *understanding*, [vz. of the heauenlie and holie wisdomē.] Verſ. 2.
For I doo giue you [i. deliuer and teach vnto you] *a good doctrine*: [i. a whole-
some, profitable, and pleasant doctrine] *therefore* [vz. because it is good] *for-*
sake ye not [vz. at any hand, or by any meanes] *my lawe*, [i. the things that
I command you: meaning, that hee would not haue them in their liues and
conuerſation to depart from the ſame. Now he calleth it his lawe, not be-
cause he was the authoz of it, for that title properly belongeth to God, but
3 because he was his instrument to utter and declare the ſame.] Verſ. 3. *For*
I [vz. my ſelfe: q. d. I lay no other burthen vpon you, but that which I haue
bojned my ſelfe in the time of my youth: and ſo he commendeth his doctrine
from his owne example] *was my fathers ſonne*, [i. tenderly and dearly belo-
ued of him, in ſo much that I was ſeldome or neuer out of his preſence]
tender and deare in the ſight of my mother. [q. d. I was alſo dearly beloved
of her: the worde that is turned heere *deare*, importeth, only ſonne, as you
would ſay, that is chiefly beloved aboue the reſt, and brought vp with a ſin-
gular affection, and not as though his mother had had no moze, for wee ſee
4 the contrarie 1. Chron. 3. 5.] Verſ. 4. *When he taught me* [vz. as I do you
now the fathers duetie, conſiſting ſpecially in the inſtruction of his children.
How David perſormed this duetie ſee 1. Chron. 28. 9.] *and ſayd vnto me*,
[vz. in the wordes following] *let thine heart hold faſt* [vz. ſo faſt, that they
be neuer pulled out of the ſame by any meanes: q. d. haue continuall care of
them, and remembrance to keepe them: ſee Chapt. 3. 1.] *my words* [i. both
my ſpeeches, and the matters comprized therein] *keepe my commandments*
[i. the things which I commande thee, keepe them I ſay; that is, labour to
keepe them, by thought, word, and dede, and thou ſhalt liue: [vz. both in this
life, and in the life to come. And heere I ſuppoſe that Davids wordes or
ſpeech do end] (howſoeuer ſome would haue them to be continued to the ende
of verſe 9.) Salomon building the exhortations following vpon theſe ſpea-
5 ches.] Verſ. 5. *Get wiſedome*; [i. take all paines to obtaine heauenly wiſe-
dome] *get vnderſtanding*: [i. ſound and ſincere iudgement in the ſame] *for-*
get not, [vz. at any time: ſee Chapt. 3. 1.] *neither decline* [i. goe aſide either
on the right hand or on the left, Deutro. 5. 37.] *from the words of my mouth*.
6 [i. from the good things which I haue ſpoken and uttered.] Verſ. 6. *Forſake*
her not, [vz. by any meanes: ſpeaking of wiſedome: ſee verſe 2. of this
Chapter] *and ſhe ſhall keepe thee*: [vz. from all danger or hurt] *loue her* [vz.
vnto friendlie and with a ſincere affection] *and ſhe ſhall preſerue thee*. [vz. ſafe
and ſound: ſee Chapter 2. 11.] Verſ. 7. *Wiſedome is the beginning*: [vz.
7 of all goodnes: for this word *beginning*, ſee Chapt. 1. 7.] *get wiſedome there-*
fore [q. d. ſeeing ſhe is ſo excellent, ſpare no paines to attaine her] *and aboue*
all thy poſſeſſion get vnderſtanding. [q. d. doe not only preſerre it befoze all the
riches thou haſt, but haue ſuch a deſire to obtaine it, that thou wilt bee readie
to aduenture all thy goods, and to ſpare no coſt for the atchieuing of it:
8 ſee Math. 13. 44.] Verſ. 8. *Exalt her*, [vz. both in iudgement and ſpeech:
meaning,

meaning, that he would haue his children to preferre her before all] and she shall exalt thee [vz. both before God and man, and that with true glorie and exaltation in deede: this seemeth to bee spoken according to 1. Sam. 2. 30.] she shall bring thee [i. aduance thee] to honour [i. to great and true honour] if thou embrace her. [vz. willingly and vnsoughtly.] Ver. 9. She [i. wise-
dome rightlie embraced and apprehended] shall giue [vz. frellie] a comely or-
nament vnto thy head [see Chapter 1. 9.] yea she shall giue thee a crowne of
glorie [q. d. she shal plentifully crowne thee with exceeding glorie.] Ver. 10
Hearc [see verse 1. of this Chapter] my sonne [see Chapter 1. 8.] and receiue
[vz. with reuerence and readines] my words, [i. the speeches and matters
which I utter: see verse 5. of this Chapter] and the yeares of thy life shall be
many [i. thou shalt liue many yeares through Gods fauour, & the obedience
of his truth: see Chapter 3. 16.] Ver. 11. I haue taught thee in the way of
wisdom. [q. d. that that I haue spoken, hath tended all & euery part of it, to
bring thee the high & readie way to true and holie wisdom] and led thee in
the paths of righteousness. [i. I haue been a guide vnto thee, to euerie good &
righteous thing: see Psalme 23. 3.] Ver. 12. When thou goest [vz. about
thy affaires and businesses] thy gate [i. the way that thou shalt go or walke
in] shall not be strait. [i. dangerous; for strait and narrow waies are com-
monlie perillous: see Psal. 18. 36.] and when thou runnest [q. d. yea though
thou runnest, or makest hast to dispatch thy matters] thou shalt not fall. [vz.
to hurt thee any manner of way. The holie Ghost meaneth, that he shall al-
together prosper, and not be ouerthrowne with any aduersitie: see Psal. 1. 3.
Also Psal. 91. 11. q. d. whatsoeuer thou takest in hand, shall be without dan-
ger of hurt or losse, yea though thou go about it very hastily, yet shall it fall
out well vnto thee, if thou follow the paths of that wisdom, which I teach
thee.] Ver. 13. Take holde [i. lay sure and fast holde] of instruction, [i. of
that instruction which is giuen thee, or els he vnderstandeth by instruction,
wisdom it selfe] and leaue not, [i. let not go thy hold for any thing, but con-
tinue it] keepe her [vz. with thee continually] for she is thy life. [i. the guider
and gouernour of thy life, whether it respect God or man: for by it must we
bee ruled, both in matters of manners and faith. Ver. 14. Enter not into
the way of the wicked, [i. do not so much as begin to followe their order and
course of life, for hardlie can a man be reclaimed, that hath tasted of the plea-
sures and deceitfulness of sinne] and walke not in the way of euill men: [i. fol-
lowe not their wicked and vngodlie conuersation. We discouer men from
haunting or vsing the vngodlies companie: see Chapt. 1. 15. Chapt. 3. 31.
also Psalme 1. 1.] Ver. 15. Auoide it, [vz. as much as thou canst: yea ab-
horre it, and set thy self against it, as thou wouldest against infection or poi-
son] and go not by it, [i. come not nigh it, for feare thou bee taken and snared
with it] turne from it [vz. with all speede possible, if thou hast so much as set
but one foote forward toward it] and passe by: [vz. lightly, or not at all re-
garding it. He speaketh the same matter in sundrie termes, but yet not
without

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- 16 without great emphasie or force.] Ver. 16. *For they cannot sleepe* [vz. soundlie or sweetlie] *except they haue done euill*, [i. perfoꝛmed some mischiefe against some other men] *and their sleepe departeth* [vz. from them] *except they cause some to fall*: [vz. into their snares: either by violence, or flatterie, or both.] We noteth a wonderfull desire that they haue to worke wickednesse, that can neglect or breake sleepe, one of the necessarie meanes to maintaine mans life by, to perfoꝛme it: and it seemeth to bee a metaphoze or a similitude, taken from men that are emptie stomacked, who can hardlie sleepe, but for want of meate are euer and anone awaked: as if hee should say, euen so do these: for they preferre ill doing before meate and drinke, as the other in greedines doo meate before sleepe: and therefore neuer rest, vnlesse they themselues commit some wickednesse, or drawe on others to do it.] Ver.
- 17 17. *For they eate* [that is to say, with greedines and great pleasure] *the bread of wickednesse*, [that is, not onely bread gotten by wicked meanes, and cruell oppression, as the note in the Geneva Bible goeth: but also he meaneth that it is banquetting dishes and dainties to them, to do wickedly] *and drinke* [vz. with great pleasure and delight] *the wine of violence*: [i. they take as much pleasure in all manner of violence, as in most strong, sweete and pleasant wines. And marke that he here vseth this fine similitude, because he had before made mention of sleepe, which ariseth of such vapors from the stomacke, as after meate taken, ascend into the braine; it is therefore as much q. d. they sleepe not soundlie and sweetlie, till such time as they haue receiued this meate. Besides, as the meate is turned into the verie nourishment and substance of it that vseth it: so these are nourished with wickednesse, yea they are compacted wholly of it, and that maketh them
- 18 to sleepe, or els they would not sleepe.] Ver. 18. *But the way of the righteous* [i. the life and conuersation of such as feare God] *shineth as the light* [vz. either of the morning, or of the sunne] *that shineth more and more* [vz. clarely euen vntill the nonetide] *unto the perfect day*. [i. vntill the nonetide (as before) which is the clearest part of the day: meaning, that the godlie growe forward daylie in the wisdom and feare of the Lord, euen as the
- 19 sunne, till it come to bee full South.] Ver. 19. *The way of the wicked* [i. their life and conuersation] *is as the darknesse*, [i. fearefull and most perilous, because darknesse, vnlesse it may be turned into light, which the reprobate can neuer looke for, bringeth with it great horroꝛ and danger] *they know not* [vz. so farre of are they from being able to shunne or auoide their iudgements] *wherein* [i. into what danger and mischiefe] *they shall fall*. [vz. so
- 20 dainlie and certainlie.] Ver. 20. *My sonne* [see Chapt. 1. 8.] *hearken* [vz. diligentlie] *unto my words*, [i. the things that I shall speake and vtter in my words: see vers. 4. 10. of this Chapter] *incline thine eare* [i. bee prest and readie with attention to marke] *unto my sayings*, [this doubling of one and the selfe same thing, setteth out the great loue of the holie Ghost, and our
- 21 wonderfull dulnes to conceiue any good thing.] Ver. 21. *Let them not de-*

part from thy eyes [see Chapter 3. 21.] but keepe them [vz. safelie and stedfastlie] in the midst of thy heart: [i. within thy heart: q. d. hide them deepe-
lie and surelie in thy minde, as Chapter 2. 1.] In these two verses he men-
tioneth thee principall parts of mans bodie, the eare, the eyes, & the heart,
that he might thereby teach vs, to lend all our senses thereto, and to occupie
all our affections about that: and yet wee must speciallie vnderstand him of
the eares and eyes of the minde.] Verſ. 22. For they [i. the words of holie
wiſedome and counsell] are life [i. are effectuell meanes of right life in this
life, and of eternall life in the life to come: see Chapter 3. 18, 22, also verse
13. of this Chapter, in which respect it is called the word of life, Philip. 2.
16.] vnto those [i. vnto all those of what state and condition so euer they be]
that find them, [i. obtaine them, hearing them, laying the vp in their hearts,
and performing them] and health vnto all their flesh. [i. it shall bring sound-
nes vnto their whole man. And note, that by these outward blessings there
are signified inward and spiritual blessings also: see Chap. 3. 8.] Verſ. 23.
Keepe thine heart [vz. from filthines, corruption and sinne] with all diligence,
[i. be more diligent to watch and keepe it, than any other thing whatsoever:
meaning, by keeping of his heart, a watching ouer it, a trying of it, and inde-
uour to purge it from the euill that is in it, or els might otherwise assault it]
for thereout commeth life. [i. as it is the fountaine of naturall life, so it should
be the fountaine of good life in this world: for the heart and purging of it, see
Math. 12. 35. also Math. 15. 18, 19.] Verſ. 24. Put away [vz. by al meanes
thou canst] from thee [i. as farre as thou maiſt] a froward mouth, [i. a mouth
that speaketh froward things: for otherwise the mouth is not froward of it
selfe] and put wicked lippes farre from thee. [i. let not thy lippes vtter wicked
things: because the mouth, lippes, and tongue, are hardly ruled, he doub-
teth his exhortation: see Iames 3. 2, 3. &c.] Verſ. 25. Let thine eyes behold
the right, [i. right, good, & holie things only, looking vpon nothing, wicked-
ly, indirectly, or inconstantly: see Pſal. 119. 37. also Iob. 31. 1.] and let thine
eye liddes direct thy way before thee. [i. let not thine eyes be wandring hether
and thether, for then thou shalt easilie go out of the way. It is a metaphore
taken from trauailers or runners, whose eyes must not wander hether and
thether, but attend diligently vpon their way and iorney.] Verſ. 26. Pon-
der [vz. diligently and carefully, to see whether they be right yea or no] the
paths of thy feete: [i. all thy indeuours and actions: which things the scrip-
ture doth many times attribute to the feete, because they are instruments to
carrie vs about the doing of them] and let all thy waies [i. all thy affaires and
whole life, and conuersation] be ordered aright. [i. haue an eye that they may
be rightly guided by the rule of holie wiſedom and Gods word. Marke how
in these foure verses 23, 24, 25, 26. the holie ghost requireth, that our mind
be vpight and pure from euill: secondly, that our words be holie and good:
thirdly, that our eyes be chaste: and lastly, that our indeuours and actions be
holie.] Verſ. 27. Turne not [vz. from the right way of the word of God] 27

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to the right hand or to the left, [i. to any side, whether it be of thine owne deuise, or of other mens corruptions] but remove thy foote from euill [i. from all manner of euill, of what sort, or in what persons soeuer; vnderstanding by removing the foote, a quicke & speedie departure from it. And I take this to bee the conclusion of the former doctrines: q. d. shewe thy selfe vpright in all things, and a most diligent obseruer of that way, which God himselfe hath commanded: see Deutero. 4. 2. also Deutero. 5. 32, 33. see also verse 5, of this Chapter.

Do. *Vers. 1.* Teacheth vs: first, that it is parents ducie to teach their children: secondlie, that is childrens ducie to hearken reuerentlie, and to performe diligentlie the good things taught them. *Vers. 2.* Teacheth vs, that parents mult propound nothing but good & holie things to their children. *Vers. 3.* Teacheth vs, that the care which our parents haue had ouer vs, should bee an argument to prouoke vs to haue the like care ouer our children. *Vers. 4.* Teacheth vs, to lay vp Gods lawe within our hearts, and to keepe it so sure there, that nothing may pull it from them. *Vers. 5.* Teacheth vs, to take all labour and paine, that we may attaine heauenly wisdom. *Vers. 6.* Teacheth vs, that whosoeuer is indued with true wisdom indeede, shall bee kept safe and sound from perishing by any hurts. *Vers. 7.* Teacheth vs, that wisdom must bee preferred before all treasures and possessions whatsoever, or els it is not rightly esteemed. *Vers. 8.* Teacheth vs, that the way to come to true honor & preferment, is reuerently to esteeme & to seeke the exaltation of Gods wisdom and word. The same doctrine doth *verse 9.* deliuer. *Vers. 10.* Teacheth vs, that long life is a blessing giuen from God to his children, for the care and conscience that they haue of obedience. *Vers. 11.* Teacheth vs, that parents should bee good guides and teachers vnto their children. *Vers. 12.* Teacheth vs, that all things shall prosper with them which vnfeignedly imbrace Gods wisdom. *Vers. 13.* Teacheth vs, to take sure hold, and to continue in the care of holie wisdom. *Vers. 14. 15.* Teach two things: first, that the companie and fellowship of the wicked is very dangerous: secondlie, that we should take heed, that we come not at any hand nigh vnto it. *Vers. 16.* Sheweth, that the wicked are so set on mischief, that the very desire they haue to do it breaketh their sleepe. *Vers. 17.* That to performe wickednesse, is meate and drinke to the vngodlie, and that they take as great delight and pleasure in the one, as in the other. *Vers. 18.* Doth not only shewe the great difference, that God in his account maketh betwene the good and the bad, but also teacheth, how that the faithfull doo daylie proceede and growe vp in all goodnesse. *Vers. 19.* Teacheth vs, that the wicked are ignorant of their own destruction, & therefore vse no meanes to preuent it. *Vers. 20.* Teacheth yong folkes and children to be attentiu to the words of good counsell and exhortation. *Vers. 21.* Teacheth them, to keepe them in continuall remembrance, to the ende they

they may doo them. *Verf. 22.* Teacheth vs, that there is no health, soundnes, or life indeede, without the knowledge and obedience of Gods truth. *Verf. 23.* Teacheth vs, to haue a specfall eye to the guiding and clesing of the affections, and corruptions of our heart: and to begin first there, because it is the seate and fountaine from whence all things flowe. *Verf. 24.* Teacheth the brideling of our tongues and wordes, and also to put away from vs frowardnesse, and hastinesse of speach. *Verf. 25.* Teacheth vs, to master our eyes, because they are the shoppe windowes, by which wickednesse is conueied into our hearts. *Verf. 26.* Teacheth vs, narrowly & highlie to looke vnto our steppes: and by this particular enumeration of sundrie, we may learne this generall doctrine, that all the partes and actions of our bodies, should be directed to the aduancement of Gods glorie, and the good of others. *Verf. 27.* Teacheth vs, in al our actions and affaires to keepe euen that kingly broad way which the Lord hath sanctified, and set forth vnto vs in his word.

CHAP. 5.

THe holie Ghost proceedeth on in exhortation of men to imbrace wisdom, shewing by the effects and fruites, which it will bring forth, that it is a verie notable thing and worthie to be had in great regard and account: so that I take the beginning of this Chapter, to bee the continuance of that exhortation that was begun, Chapter 4. 20. because the first verse differeth little or nothing from it, either in words or matter: as plainlie appeareth to him that will looke into it.

I Suppose this Chapter may very well bee diuided into two parts. In the first, after his exhortation to attention, he sheweth how dangerous a thing whoredome is, exhorting men in time to beware, least afterwards they repent too late, from *verse 1.* to the end of the *14.* In the second, he putteth downe sundrie instructions, as that men should liue of their owne, that they should auoide prodigalitie, keepe them to the wiues which God hath giuen them, and pronounceth the ouerthrowe of the wicked: from *verse 15.* to the end of the Chapter.

Verf. 1. **M**Y sonne, [this is sundrie times expounded before, See and namely Cap. 1. 8.] hearken [vz. diligentlie, and that not with thy bodilie cares onely, but with the cares of thy minde] vnto my wisdom, [i. vnto that wisdom which I teach thee,] and incline thine eare [vz. earnestlie and attentiuely] vnto my knowledge, [i. vnto the things which I utter, not onely sauouring of knowledge, but tending also to this end, to bring thee to wisdom and knowledge: see Chapt. 4. 20.] *Verf. 2.* That thou

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- maiest regard [i. esteeme, and that rightly, to thine owne good and profite] counsell, [vz. in disposing and performing of thy things, that thou be not deceived] and thy lippes obserue knowledge: [i. keepe it: yet so, that thou maiest vtter the knowledge which thou hast obtained by my rules: he meaneth, that he might vse and declare wisdom, both in his works, & in his words]
- 3 Verſ. 3. *For the lippes* [these wordes must be set against the former commandment: q.d. hearken vnto me, and not vnto the counterfeite wordes of an harlot: and why so? for though she speake faire, yet she will destroy thee in the end: and by lippes, he vnderstandeth wordes, because that by the lippes they are vttered: see Chapt. 4. 24.] *of a strange woman* [i. of an harlot: see Chapt. 2. 16.] *droppe as an honie combe,* [i. seeme to haue plentie of pleasure and sweetnes in them] *and her mouth* [i. the wordes of her mouth: see Chapt. 4. 24.] *is more soft than oyle.* [vz. in outward appearance and shewe: meaning by this manner of speech that they seeme outwardly gentle and sweete, but they are indeede sharpe and bitter.] Verſ. 4. *But the ende of her* [i. not only of her selfe, but of those which communicate with her] *is bitter as worm-wood,* [i. is most bitter, for there are fewe things moze bitter than it: and in this place he seemeth to allude to the constitution of the bodie, as though that a harlot were comely in the foreparts; but most filthie and vile on the backe] *and sharpe as a two edged sword,* [i. she woundeth deadlie, as a sharpe two edged sword doth, which way soeuer it strike: see Chapter 2. 18, 19.]
- 5 Verſ. 5. *Her feete* [i. her deuises and deedes: see Chapt. 4. 26.] *go downe to death,* [oz, to the graue: q.d. she, and those that she carrieth after her, are as nigh to destruction, as they whose feete are at the graues brinke, and readie to be put into it: see Chapt. 2. 18.] *and her steppes take hold on hell.* [i. carrie her selfe and others that followe her, headlong thether: the holie ghost meaneth, that she and her companions runne with hast to destruction, both of bodie and soule.] Verſ. 6. *She weigheth not* [i. she little oz nothing at all regardeth] *the way of life,* [i. of true and holie life here, which indeede leadeth to life eternall] *her paths are moueable,* [i. her orders and waies are vncertaine: one while she vseth one way, and another while another way] *thou canst not knowe them.* [vz. for the varietie and vncertaintie of them. Some reade it otherwise, & giue another sense; but me thinketh this is plaine.] Verſ. 7. *Heare* [see Chap. 4. 1.] *ye me* [vz. counselling, teaching, & instructing you] *now* [i. while I instruct you, and you haue time to learne] *therefore* [q.d. seeing the dangers are so great, hearken to my counsell] *O children,* [i. see chap. 4. 1.] *and depart not* [vz. at any hand, oz on any side] *from the wordes of my mouth;* [i. from the precepts I giue you, and the rules which I vtter and
- 8 *speake vnto you:* see Chapt. 4. 5.] Verſ. 8. *Keep thy way farre from her,* [q.d. come not nigh her, for there is infection and contagion with her companie: see Chapter 4. 14, 15. for the phrase, oz manner of speech] *and come not neere the doore of her house,* [i. bee so farre off from hauing familiaritie with her, that looke thou come not into her house, noz once drawe nigh to her

her doze.] Vers. 9. *Least* [this verse and some others following containe 9 reasons, why men should flee from whores and whozedome] *thou giue* [i. bestowe, and that with present pleasure, though paine insue] *thine honor* [i. whatsoeuer within thee or without thee may make thee honorable or esteemed, as the flowre of thy age, the comelines of thy bodie, yea and thy bodie, thy strength, wit, riches, &c.] *unto others*, [i. to the harlot her selfe, the children begotten by her, and those that appertaine vnto her] *and thy yeares* [i. thy yong yeares, and the best part of thy life] *to the cruell*, [i. to the harlot who is cruell, for she consumeth both mens substance, and the powers both of their bodies and mindes.] Vers. 10. *Least the stranger* [vz. whom thou knowest not] *should bee filled with thy strength*, [i. with goodes and riches which thou hast gotten through the strength of thy bodie] *and thy labours* [i. the things that thou hast laboured for, as wealth, monie, household stuffe, &c.] *be in the house of a stranger*, [i. in his possession and keeping, seruing to decke by his house, and not thine owne, this is another reason.] Vers. 11. *And thou mourne* [vz. pitiously and grieuouſlie, as one that roseth for paine] *at thine end*, [i. either at the end of thy life, or els when thou beginnest to finish and end that wicked course] *when thou hast consumed* [i. utterly wasted, and that through whores and whozedome] *thy flesh and thy bodie*, [i. thou thy selfe being consumed so, that both thy bones and marrowe, bee as it were eaten by, either with vnſatiſfable ſatiffying of thy filthie mind, or with grieuous diseases which followe that sinne, and al thy wealth and substance utterly wasted, with whatsoeuer appertaineth vnto thee.] Vers. 12. *And say*, [vz. when thou art thus spoiled: here is an excellent description of one that doth somewhat late repent him of his euill] *how* [i. how much] *haue I hated* [vz. euen from my heart, utterly condemning and despising the same] *instruction*, [vz. giuen me by such as loued me, and my welfare] *and mine heart despised correction*? [he meaneth not by correction, bodilie chastisement; but the word of exhortation & sharpe reproofe, by which God went about to correct & amend men; but he could at no hand away with it.] Vers. 13. *And haue not obeyed* [vz. either inwardlie in thought, or outwardlie in worde or dede] *the voyce* [i. the wordes and sayings, and the good thinges which by those words they deliuered vnto mee] *of them that taught me*, [vz. good and holie things: q. d. how haue I refused euen God himselfe, & the good meanes that he appointed for my reformation and bettering:] *nor inclined mine eare* [i. I shewed not my selfe attentive, or willing to learne] *to them that instructed me*, [vz. in all good waies, which I did forsake: he repeateth the same thing, that is, his owne contempt, the more to expresse his peruersnes and frowardnes.] Vers. 14. *I* [vz. my selfe] *was almost brought* [vz. thorough mine owne follie and sinne] *into all euill* [i. into all miserie, that possible could fall vpon a man in this life] *in the midst of the congregation and assemblee*, [i. openly and before all men, so that they might easily behold my state: he speaketh this, because private and secret miseries are better borne, than

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- 15 than such as are open.] Verſ. 15. *Drinke the water of thy ceſterne,* [i. take heede of wrongfull getting, and wicked vſing other mens goods: loke that thou vſe thine owne, & that lightly: he alludeth to the cuſtome of the people of Iſrael, amongſt whom there was great abundance of pittes, ceſternes, and welles for the vſe of water for themſelues: which thing at this day is obſerued (as wꝛiters affirme) in Venice, and ſome places thereabout] and of the riuers [vz. of water which flowe] out of the middeſt of thine owne well. [vz. which thou haſt in poſſeſſion, and doth truely belong vnto thee.] Verſ.
- 16 16. *Let thy fountaines flowe forth,* [vz. from thee vnto others] and the riuers of waters [vz. which thou haſt at thy vſe & commandement] in the ſtreates, [i. openlie and publikelie; that other men may gloꝛifie God thereby, and be ſtirred vp to do the like.] Verſ. 17. *But let them* [i. the goods that God hath bleſſed thee withall] *be thine,* [i. appertaine vnto thee, as in the right poſſeſſion whereof God hath placed thee] *enent thine only,* [hee meaneth not, but that others alſo ſhould haue the vſe of them, as neede requireth, but that hee would haue the ſpeciall proprietie to reſt in him, auoyding alwaies prodigalitye] and not the ſtrangers with thee. [q. d. bring not to paſſe, by thy follie and ſinne, that being carried away, through luſt and liking, thou ſhouldeſt waſt thy goods abroad, and ſuffer them by that meanes to be beſtowed vpon ſtrangers. For the word ſtranger, ſee verſe 10. of this Chapter.] Verſ. 18.
- 18 *Let thy fountaine be bleſſed,* [vz. from God, vnderſtanding by fountaine, the graces that God hath beſtowed vpon him: q. d. haue a care, that the bleſſings which thou haſt receiued from God, may be vſed to his gloꝛie, and the good of others, ſpecially of his ſeruants] and reioyce [vz. louinglie and comfortablie, and that all the daies of thy life] with the wife of thy youth: [i. either with her, that thou diddeſt marrie in thine owne youth, or els diddeſt marrie, ſhe being yong: for in the daies of youth men are moꝛe inclined to loue,
- 19 and that loue is faſter ſet.] Verſ. 19. *Let her be* [vz. in thy iudgement, & to thee thy ſelfe] *as the louing Hind,* [vz. is to the Hart or Stagge] and pleaſant Roe, [he meaneth nothing els by theſe allegories, or metaphores, but the earneſt affection & louing mind y men ſhould beare towards their wiues: of the nature of theſe beaſts and their great loue towards their females, he that liſteth to reade, may ſee Aristotle libro ſexto de hiſtorijs animalium, cap. 29. & Plinius lib. 8. cap. 32. & ſpeciallie one Appianus, who hath wꝛitten de Ceruis.] *Let her breaſtes* [vz. alone: vnderſtanding by one part of her, her whole perſon as it were] *ſatiſſie thee at all times,* [i. content thee] and delite [i. take ſingular pleaſure] in her loue continually: [i. in louing her only: and theſe things which he ſpeaketh of the loue of man towards his wife, muſt not be referred to the bodies only, and the ble thereof, but both to bodie and minde
- 20 in the Lord.] Verſ. 20. *For why* [i. what reaſon is there] *ſhouldeſt thou delite* [vz. at any time] *my ſonne,* [ſee Chapter 1. 8.] *in a ſtrange woman,* [i. in a harlot: ſee verſe 3. of this Chapter] *or embrace* [i. affect, loue or like of: ſee Chapter 4. 8.] *the boſome of a ſtranger* [i. her, or any part of her: and marke, how

how vnder honest words, he expresseth filchie things: q. d. why shouldst thou
do this, and that, & not stay thy selfe only in thine owne wife, and sound loue
to herward:] *Verf. 21. For the waies of man* [i. all that man thinketh, spea- 21
keth, or doth] *are before the eyes of the Lord*, [vz. naked and open, as Hebr.
4. 13. meaning that God knoweth them all] *and he pondereth* [i. vprightlie
weigheth] *all his pathes*, [i. whatsoeuer he attempteth or taketh in hand: hee
meaneth, that seeing Gods eyes go through the whole world, Zechar. 4. 10
and behold al things, how closely or secretly soeuer done, that therefore they
should thinke, it is not their close dealing can cause them to escape. *Verf. 22.* 22
His owne iniquities [i. either the abundance of sinnes which he himselfe hath
wrought, or els the wickednesses which he had deuised against others] *shall*
take [vz. both certainlie and sodainlie] *the wicked himselfe*, [vz. for al his
might and cunning] *and he shall be holden* [vz. fast and sure] *with the cordes*
of his owne sinne, [i. his owne iniquitie shall be cordes to tye him, so that hee
shall not escape: q. d. he staying himselfe vpon his wickednesses, worketh his
owne hurt, and maketh a halter to hang himselfe in: so that God needeth no
tormentoz, seeing he is so tied with his owne sinne, that he cannot onely not
escape punishment, but also is punished in them.] *Verf. 23. He shall dye* [i. 23
he shall surely suffer both the first and the second death] *for fault of instruc-*
tion, [i. because he would not receiue it when it was giuen him, and not for
want of it, for he had it bestowed vpon him, as verse 13. of this Chapter]
and go astray [vz. from the right way prescribed him] *through his great folly.*
[i. by reason of his græuous sinnes: q. d. he shall certainlie bee punished for
his sinnes, and neuer finde fauour; but liuing he shall abide in perpetuall
death.]

Verf. 1. Teacheth vs, to yeeld to good counsell, while it is offered vs. *Do.*
Verf. 2. Teacheth vs, that our words and all that commeth from vs, should
faueur of holie wisdom. *Verf. 3.* Teacheth vs, what flatterie and intising
perswasions harlots will vse to drawe men to filthines. *Verf. 4.* Teacheth
vs, that euery thing is not continuallie good and sweet that seemeth so at
the beginning. *Verf. 5.* Teacheth men to beware of whores, seeing they car-
rie death and destruction with them. *Verf. 6.* Teacheth vs, that persons or
parties giuen to filthines, haue little or no regard of godlines and eternall
life. *Verf. 7.* Teacheth vs in time to yeeld obedience to the word of good
exhortation. *Verf. 8.* Teacheth vs to withstand the beginning of euill, and
the first prouocations to sinne. *Verf. 9.* Teacheth vs, that whoredome car-
rieth with it the impaying of a mans good name, credite, and power.
Verf. 10. Teacheth vs, that whoredome & adulterie consumeth mens goods
and substance. *Verf. 11.* Teacheth vs, that it wasteth euen their bodies and
bones also. *Verf. 12, 13.* Teach vs, that the contempt of good counsell, is the
mother and cause of all corruption and naughtines. *Verf. 14.* Teacheth
vs, to haue an eye in time to returne from wickednes and sinne. *Verf. 15.*

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Teacheth vs, to liue soberly and contentedly with those things that God hath blessed vs withall, and not to catch and snatch other mens goods. *Vers. 16.* Teacheth vs, to auoide niggardlines, & to striue to vse true liberalitie. *Vers. 17.* Teacheth vs, to beware of prodigalitie, in spending wastfully either our owne, or other mens goods. *Vers. 18.* Teacheth men to liue ioyfully and peaceably with their wiues. *Vers. 19.* Teacheth men, to loue and affect their owne wiues only, and that continually also. *Vers. 20.* Teacheth vs, that there is no goodnesse or profite at all that can come by following strange flesh, but much hurt rather, as *verse 9, 10. &c.* of this Chapter do sufficiently proue. *Vers. 21.* Teacheth vs, that nothing that we do, though we doo it neuer so secretly, can be hidden from Gods knowledge. *Vers. 22.* Teacheth vs, that the more sinne the wicked and vngodlie commit, the faster they doo binde themselues with the cordes of iustice, punishment and wrath. *Vers. 23.* Teacheth vs, that whosoever will not regard good counsell out of Gods word, shall surely dye the death.

CHAP. 6.

Co. *S*Alomon in the other Chapter taught them to beware of whoredome, and other wickednesses: and continuing his exhortation, he instructeth them in this Chapter, to flie from rashnes and hastines, in doing anything, to auoide idlenes, and many other wickednesses, whereunto men are very prone, through the continuall malice of Sathan prouoking them, and their owne naturall corruption stirring them.

Di. *T*His Chapter may be diuided into three parts: in the first are comprehended certaine admonitions, instructing men to beware of suretiship, and idlenes, or sloathfulness, from *verse 1.* to the end of *verse 11.* In the second there is liuely set out the nature of wicked men, and their destruction, with a particular enumeration of certaine things which God abhorreth: from *verse 12.* to the end of the *19.* In the third part he exhorteth to imbrace Gods worde, which rightly receiued, shall deliuer vs, as from the subiection of all sinne generallic, so particularly of whoredome: and this reacheth from *verse 20.* to the end of the Chapter.

Se. *Vers. 1.*



*M*y sonne, [see Chapter 1. 8.] if thou bee suretie [i. hast giuen thy word or promise] for thy neighbour, [i. for thy friend or companion; for so much I thinke doth the word import; because men be not suretie, but for them whom they knowe] and hast striken handes [i. hast giuen thy faith, or made a bargaine to pay that thou promistest, he putteth the signe for the thing it selfe, for wee vse giuing and striking of hands for assurance and performance of a bargaine] with the stranger, [i. with an other

other man, whom thou knowest not so well as he. His meaning is not here, utterly to forbid suretiship, for wee see the contrarie practised by good men; Genes. 42. 37. Also Genes. 43. 8. 9. but to teach men to take heede that they bee not rash in giuing their worde or hand, by writing or otherwise; and if they haue been ouertaken, to seeke to set themselves free from the same, as soone as can be.] Verſ. 2. *Thou art snared* [i. thou hast certaintie (though at vnwares) cast thy selfe into a perillous snare and danger] *with the wordes of thy mouth*, [i. with these wordes which thou speakest] *thou art euen taken* [vz. fast, so that thou canst not escape, till thou hast payed and performed] *with the wordes of thine owne mouth*. [q. d. thou maiest thanke thine owne hartie & rash speach for thine incanglement: for whereas perhaps thou wastest them to be but bare & naked wordes, thou seest thou art snared; for bargaines (euen as nature & the Lawyers say) are free befoze they are made, but whe they are made, they bind & parties bargaining: & therfoze they say, wordes bind men.] Verſ. 3. *Do this* [vz. that followeth, and which I counsell thee] *now* [i. very speedilie, without delay, as may appeare by the verses following] *my sonne*, [see Chapter 1. 8. and sundrie other places in this booke] *and deliuer thy selfe*, [vz. from the dangers thou art in: and in this verse he sheweth two meanes wherby he may performe it: the first is, submitting thy selfe to him to whom thou art bound: the second, intreating him, for whom thou art bound and other thy friends, to pitie thy case, and their owne in thee] *seeing thou art come* [vz. through thine owne carelesnes and rashnes] *into the hand of thy neighbour*, [i. into his power, by giuing thy hand or word] *goe* [vz. quicklie, without any delay: Math. 5. 25.] *and humble thy selfe*, [vz. to him, to whom thou hast giuen thy word: vnderstanding by humbling, all things wherby a man may be moued to pitie, as beseeching wordes, pittifull countenances, & al other meanes, either inward & outward what soeuer] *and sollicite* [i. earnestly call upon, & by wordes labour to soften, and make gentle towards thee] *thy friends*, [i. both him to whom thou art bound, him for whom thou art bound, and others of thine acquaintance which be able to helpe thee: tell the one, doubt not of your debt, I will pay you God willing, though you forbear for a while: tell the other, for your cause it is that I endure and beare this in my selfe, therfoze destitute not your selfe in me, I pray you: and the third sort, that they would pardon your negligence, and helpe you out of this breach, hoping neuer to fall into the like againe.] Verſ. 4. *Give no sleepe to thine eyes*, [i. take little or no rest at all,] *nor slumber to thine eyeliddes*, [vz. till thou bee deliuered from that suretiship: he doth not meane that men should not sleepe, for so they might easilie kill themselves, because sleepe is a necessarie meane for the maintenance of our liues, but that they should vse all carefulesnes and diligence that possible they might.] Verſ. 5. *Deliuere thy selfe* [i. haue care, and labour what thou canst to set thy self free] *as a Doe* [vz. doth labour by swiftnes of running to be deliuered] *from the hand of the hunter*, [i. from his power who seeketh to kill her] *and as a bird*

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- [vz. seeketh by flying to deliuer her selfe] from the hand of the fouler. [vz. who would faine catch her with his hand: q.d. thou art in the same state that the Doe is before the Hunter, and the bird before the fouler: and seeing this is the chiefeft way of deliuerie, vz. swiftnes and speede, ble it, or els thou art destroyed for euer.] Verſ. 6. Go [vz. with speed and in good season] to the *Pismire* [vz. that little beast, and learne of her, diligence] O *sluggard*, [i. thou whosoeuer thou art that art giuen to idlenes and sloth] behold [vz. diligentlie, and with consideration] her waies, [i. the singular orders which she obserueth: of which see Aristotle, *de historijs animalium lib. 6. cap. 38.* And Plin. *lib. 11. cap. 30.*] and be wise: [i. learne wisely by her example to auoide idlenes. God would haue a liuely image of vertues and vices to be in the creatures, that euen in them, we might be prouoked to vertue, and deterred from vice.]
- 7 Verſ. 7. For she hauing no guide, gouernour, or ruler, [vz. ouer her, to checke or controll her, if she be negligent. He meaneth, that there is none amongst them that beareth rule one ouer another, and taketh vpon them to gouerne the actions of the rest, as other beastes haue, and namely the Bees: concerning this matter of the *Pismire*, see Aristotle, *de historijs animalium lib. 1.* Great maruaile is it then, that men hauing so many lawes and rulers, can
- 8 not be prouoked to worke, and auoide idlenes.] Verſ. 8. Prepareth [q.d. notwithstanding she lacke all these helpes which man hath, yet she prouideth by her trauaile] her meate [i. meate for her selfe, or that which shall maintaine her] in the summer, [vz. against winter time to come; in which season by reason of cold and wet, and because there is nothing to bee had vpon the earth, she cannot worke] and gathereth her foode [vz. for the maintenance of her selfe] in haruest. [i. in the haruest time, because then there is much
- 9 graine spilt or shed, which they carrie into their holes or dennes. Verſ. 9. How long wilt thou sleepe O *sluggard*? [q.d. seeing there is such paine, labor, and sozefight in so small a beast, how long wilt thou bee idle and sleepe for shame?] when wilt thou arise out of thy sleepe? [q.d. wilt thou neuer be awaked? Thus he sharply repproueth the sluggish person, and he maketh so much mention of sleepe, because that by it the sluggish person is knowne.] Verſ.
- 10 10. Yet a little sleepe, a little slumber [he speaketh this, by an Ironia or scoffe, in the person of the idle ones: q.d. beare with vs a little, till we take some small rest: and is it but a little rest that you would haue, as you say: well rest on, you shall see what will come vpon you, which thing also he threatneth: verſ. 11. such a pleasant speech looke vpon Math. 26. 45.] a little folding of the hands to sleepe [i. that we may sleep both the more, and the more quietly
- 11 lie.] Verſ. 11. Therefore [vz. for this thy sluggishnes, and through the same] thy pouertie [i. the pouertie that thou hast drawne vpon thy selfe thereby] commeth [vz. vppon thee] as one that trauaileth by the way, [i. sodainlie and or euer thou be aware: as in trauailling many men vpon the iordaine, and when they are not looked for, ioyne themselves one with another in company] and thy necessitie [i. the want that thou must feele through slothfulness and

and folenes] like an armed man. [vz. which thou art not able to resist: q.d. beggerie will come vpon thee, sooner than thou thinkest, and that with such force, as thou shalt haue no power within thee, or without thee to resist it.]

Verf. 12. *The vnthriftie man* [the word seemeth to signifie a man without a poke, q.d. the vnbideled man] and the wicked man [i. he that giueth himself to wickednes] walketh with a froward mouth, [i. is altogether giuen to frowardnes of speach, yea euen against God and men: which fault the holie Ghost had forbidden befoze, cap. 4. 24.]

Verf. 13. *He maketh a signe with his eyes*, [vz. as men doe when they wincke] he signifieth [vz. some naughtie or lewd thing] with his feete, [as by scraping, stamping, or such like] he instructeth with his fingers. [i. he maketh some signes therewith what he would haue done: q.d. he frameth all the parts and members of his bodie, to falsehood, and other wickednesse.]

Verf. 14. *Lewd things are in his heart*, [this the holie Ghost addeth, least we should thinke he did speake only of outward signes and gestures] he imagineth euill [vz. within himselfe against other men] at all times, [i. there is no season almost, wherein he deuifeth not some one mischiefe or other] and raiseth vp contentions, [vz. amongst neighbours, friends, and other men.]

Verf. 15. *Therefore* [vz. for all these his finnes] shall his destruction [i. the destruction which God hath appoynted to fall vpon him] come speedilie [vz. and certainly also vpon him: see Chap. 1. 27.] he shall be destroyed sodainlie, [vz. by iudgement from the Lord] without recovery [i. he shal neuer be able to recouer and helpe it by any meanes]

Verf. 16. *These sixe things* [vz. besides those which haue been reckoned heretofore] doth the Lord hate [vz. aboue some other things: not denying, but that he hateth all manner of iniquitie] yea his soule abhorreth [i. he can at no hand away with] seauen, [i. one put vnto the other fixe, which in number make seauen.]

Verf. 17. *The haucie eyes*, [i. proud persons, which shewe forth pride in their countenances.] he putteth a part for the whole, or the signe of pride, for the thing it selfe, or the partie that vseth it] a lying tongue, [i. a man that is a lier, or giuen to lying: putting the tongue wherewith lyes are bittered, for the partie himselfe that vseth it] and the hands that shed innocent blood, [i. men that are giuen to crueltie and bloodshed: and hee putteth the worde hands here, because they are the instruments of murther: and when he saith shed innocent blood, he meaneth such as kill men, and take away their liues without any good cause.]

Verf. 18. *An heart* [vz. of a man] that imagineth wicked enterprises, [vz. against other men, speciallie those which are good, and marke that the heart is put here in the fourth place, and in the midst betwene the fixe, because it is as it were the fountaine and roote of all these euilles] feete that be swift in running to mischiefe, [i. to accomplish] and per- forme mischiefe, he meaneth by this speach, such as are whollie set vpon working of mischiefe: of whom see befoze cap. 4. 16, 17.]

Verf. 19. *A false witnesse that speaketh lyes*, [i. such a one, as befoze a Magistrate, either vpon his owne word or oath, vttereth an vntruth: and so it is diuers from the se-

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- cond thing, because the tongue may be giuen to lying, without false witness bearing, *and him that raiseth vp* [vz. by any manner of meanes, as by tale-carrying, &c.] *contention* [i. any manner of quarrelling or chiding] *among brethren* [vz. who should bee ioyned fast together: he meaneth here such a
- 20 *one, as is an author of quarrelles and contentions.*] *Verf. 20. My sonne keepe thy fathers commandement,* [i. practise the thing which thy father commandeth thee] *and forsake not thy mothers instruction:* [i. set not light by at any hand, such good things as thy mother shall instruct and teach thee in: see
- 21 *Chapter 1. 8. where you haue almost the very same words.*] *Verf. 21. Bind them alway vpon thy heart,* [i. thinke vpon them and remember them continually] *and tye them about thy necke* [vz. that thou feeling and seeing them,
- 22 *maiest be put in minde to practise them: see Chapter 3. 3.] Verf. 22. It* [i. the wholesome counsell of thy parents, giuen thee out of the law and word of God, and receiued by thee] *shall leade thee* [vz. into all truth and welwaring,] *when thou walkest,* [i. whatsoeuer thou takest in hand, or whether soeuer thou turnest thee] *it shall watch for thee* [vz. to keepe thee safe and sound, both in minde and bodie] *when thou sleepest,* [i. laiest thee downe, and takest thy naturall rest] *and when thou wakest,* [vz. to goe about thy busines and affaires] *it shall talke with thee:* [i. it shall not onely counsell thee, but also
- 23 *teach thee, what & how to speake.*] *Verf. 23. For the commandement* [vz. of God, meaning by commandement the whole word, because it consisteth specially of commandements: see Psalm. 119. 8.] *is a lanterne* [vz. to lighten the belseuers, and to go before them in the way of eternall life: see Psalme 119. 105.] *and instruction,* [vz. out of Gods word] *a light* [vz. to our darke and blind consciences] *and corrections for instructions* [i. sharpe reproofes to instruct men, specially when they cannot otherwise bee reclaimed: for instruction to vse, see Chapt. 5. 12.] *are the way of life,* [i. the high and readie way, or as a man would say, effectuall meanes to bring vs to life: and I would reade this verse by a Parenthesis, and so ioine the 22. and 24. together.]
- 24 *Verf. 24. To keepe thee* [i. the word shall instruct thee, to keepe thee farre] *from the wicked woman,* [i. from a woman whollie giuen ouer to wickednesse] *and from the flatterie of the tongue of the strange woman.* [i. from the flatterie which the harlot vseth in the wordes which she vttereth with her tongue: of this see before Chapter 5. 3. He meaneth that heauenly wisdom out of Gods word, shall keepe him vntouched from all the assaults of pleasure, and from all hinderances in the doing of his dutie, so that neither by fleshly
- 25 *pleasure, nor other euilles whatsoeuer, he shall be carried away.*] *Verf. 25. Desire not her beautie in thine heart,* [i. take heed that thy heart be not overtaken with desire and lust of her beautie: see Math. 5. 28.] *neither let her take thee* [vz. leading thee from the right way, and stealing thy heart from thee] *with her eye lids:* [i. either with the fairenes of her eyes, or with the twinkling of the eyes, or with setting thy eyes vpon her, or els with any other,
- 26 *either wanton looks, or whozish gestures.*] *Verf. 26. For because of the who-*
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rish woman [i. for satisfying of her in her greedie desire] a man is brought [vz.
 to seeke] to a morsell of bread. [i. to extreame neede and beggerie, so that beg-
 ging from doze to doze, he would be glad of a morsell of bread: see Prouer.
 29. 3.] and a woman [i. a wicked, adulterous, and whozish woman] will hunt
 for [i. by all the means that she can seeke, and neuer leaue of labouring, till
 she haue gotten] the precious life of a man. [i. mans life, which is a very pre-
 cious and deare thing: and in this verse is contained a reason, why adulterie
 is vile, to wit, because it bringeth with it losse of goods, and destruction both
 of bodie and soule.] Verſ. 27. Can a man take fire in his bosome, and his 27
 clothes not be burnt? [q. d. It is impossible.] Verſ. 28. Or can a man go up- 28
 pon coales [i. hot burning coales, and without any thing vpon his feete] and
 his feete not be burnt? [q. d. it cannot be, for by this propounding of it in the
 way of a question, he noteth the hardnes, or impossibilitie rather of the
 thing. And here note that he compareth whozedom to a fire, of which see
 Iob. 3. 1. 2. shewing by two very apt similitudes, that he cannot auoide both
 bodilie hurt, and spirituall danger that hath any thing to do with a harlot, or
 hath any acquaintance or familiaritie with her.] Verſ. 29. So he that goeth 29
 into his neighbours wife, [i. lieth with her, and knoweth her: he vseth an ho-
 nest and sober speech, to expresse a filthie and vile act: see 2. Sam. 16. 21. see
 also Psalme 51. in the title] shall not be innocent. [i. cleare either before God
 or man, but subiect to iudgement, not onely to that which is inward and e-
 ternall from God, but also that which is outward amongst men, to which he
 is subiect, if he be taken in it: and this sence is confirmed by that which fol-
 loweth, where he compareth an adulterer to a theefe, shewing the one to bee
 a greater offence than the other.] Verſ. 30. Men do not despise [vz. very 30
 much] a theefe [i. he that stealeth any thing] when he stealeth [q. d. no though
 he be taken in the fact of theeuerie, if it be] to satisfy his soule [i. his life, and
 maintaine it, when he standeth in neede, for wee knowe that the soule eateth
 not] because he is hungrie [vz. and he stealeth to satisfie his hunger onely.]
 Verſ. 31. But if he be found [q. d. yea though the hardest fall out, that he bee 31
 found in the deebe doing] he shall restore [vz. to him, from whom he hath
 stollen] seauen fold, [i. very much: for otherwise the Scripture maketh men-
 tion what he shall restore, and in what cases: see Exod. 22. 1, 2, & c.] or [vz.
 if he be not able to restore] he shall gine all the substance of his house. [i. what-
 soeuer he hath, yea and he himselfe to be sold, if he bee not able to satisfie it in
 goods: Exod. 22. 3.] Verſ. 32. But he [vz. whosoever he be] that commit- 32
 teth adulterie with a woman, [i. with another mans wife] he is destitute of
 vnderstanding. [i. he hath no sparke of spiritnall or heauenlic knowledge,
 how wise soeuer he bee in worldly affaires] he that doth it destroyeth his
 owne soule, [i. casteth himselfe headlong into destruction both of bodie and
 soule.] Verſ. 33. He [i. the adulterer] shall find a wound [vz. either from the
 husband of the woman, with whom he hath committed adulterie, of whom
 he speaketh in the next verse, that he will not spare, or els from the Magi-
 strate,

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strate, who will stone him and put him to death according to the lawe] and dishonor, [vz. both before God and man] and his reproach [vz. which he hath dratune vnto himselfe by filthines] shall neuer be put away. [vz. but of the remembrance of God and man. He meaneth that his bodie shall be punished, and his life subiect to perpetual ignominie.] *Verf. 34. For ielousie is the rage of a man, [i. it stirreth him by to wꝛath and rage] therefore he will not spare [vz. him, that hath committed that villanie against him] in the day of vengeance. [i. at any time, when either he himselfe shall strike, or demand publike iudgement of the Iudges.]* *Verf. 35. He [i. the husband so iniured] can not beare the sight of any ransome, [i. cannot abide to looke vpon any thing giuen for the deslowing of his wife] neither will he consent [vz. that thou shouldst not be punished] though thou augment [vz. euen as much as thou canst] the gifts. [vz. which thou wouldest giue him, to satisfie and please him withall.*

Do. Verf. 1. Teacheth vs, to beware of rash giuing either our words or hands for any. Verf. 2. Sheweth, that when a mans word is once passed, he is bound to performe that which he hath promised, though it bee to his hinderance. Verf. 3. Teacheth vs, to vse all lawful meanes to be rid out of danger which we fall into, either through rashnes, or negligence. Verf. 4. Teacheth vs, that we should not delay to worke or procure our owne good. Verf. 5. Deliuereth euen the same doctrine, vnder two very apt and fit similitudes. Verf. 6. Sheweth, that for the correction of things which are amisse in vs, God doth many times send vs to the dumbe and insensible creatures. Verf. 7. Teacheth vs, that if without prouokers, wee should performe our duties, much more should wee doo it, when he hath giuen vs meanes and aydes thereto. Verf. 8. Teacheth vs, in the time of plentie and peace to provide against the daies of affliction and scarfitie to come. Verf. 9. Teacheth vs, that it is not good to giue ouer our selues to much sleepe, because that is the mother of idlenes. Verf. 10. Teacheth vs, that the idle vse all meanes to continue them in the sinne of sloath. Verf. 11. Teacheth vs, that sodaine and vnauidable beggerie commeth vpon the slothfull person. Verf. 12. Teacheth vs, that frowardnes of speech, is a good note to discerne a wicked man by. Verf. 13. Teacheth, that the vngodlie abuse all the parts and members of their bodies, to prouoke others to wickednesse, and in their owne persons to performe it. Verf. 14. Sheweth, first, that the wicked mans heart is alwaies deuising naughtines; secondly, that this is a sure marke of a naughtie man, to bee the author of contentions and strife. Verf. 15. Teacheth vs, that the destruction of the wicked, shall be, as sodaine, so without hope of recouerie. Verf. 16. Teacheth vs, first, that God is a God that can not away with wickednesse at any hand: secondly, that there is a difference of sinnes, because God abhorreth some more than other some. Verf. 17. Teacheth vs to flie from pride, lying, and murder. Verf. 18. Teacheth vs,

to

to beware of wicked deuises, and pursuing naughtines with greedines and delight. *Vers. 19.* Teacheth vs, to shunne false witnes bearing, and the sowing of strife and contentions among friends. *Vers. 20.* Teacheth children carefully to indeuour to keepe the holie and wholesome instruction of their parents. *Vers. 21.* Teacheth vs, that obedience to good counsell out of Gods word, is the best and most profitable thing we can attaine to in this life. *Vers. 23.* Teacheth vs, that Gods word is a lanterne vnto our feete, and a true light vnto all our steppes. *Vers. 24.* Teacheth vs, that there is no better bridle against whoredome, than sound knowledge out of Gods worde. *Vers. 25.* Teacheth vs, to withstand the beginning of euill and sinne in our selues, and to beware of such prouocations, as others will vse to draw vs on thereto. *Vers. 26.* Teacheth vs, that the ende of whoredome is beggerie on the one side, and destruction of bodie and soule on the other side. *Vers. 27, 28.* Doo teach vs by two apt similitudes, taken from the fire, that the sinne of adulterie carrieth with it great and fearefull danger. *Vers. 29.* Teacheth vs, to striue to modestie, and cleaneenes in our speach, yea euen then when we speake of immodest and vnclane things: secondlie, that man, of what state or condition soeuer he be, committing that sinne, shall not escape vnpunished. *Vers. 30, 31.* Teach vs, that howsoever amongst vs, theeuerie is thought a greater transgression than adulterie, yet before GOD, and such men as be lightened by Gods word, adulterie is by many degrees more vile. *Vers. 32.* Teacheth vs, that the adulterer by his sinne, doth not only bewray his owne follie, but also laieth violent hands vpon his owne life. *Vers. 33.* Sheweth, that the adulterer shall neuer escape vnpunished, either before God or man, or both. *Vers. 34.* Teacheth vs, that we may safely pursue before a Magistrate, our iust causes, against an adulterer: and that without shewing any fauour or pitie to the offending partie. *Vers. 35.* Teacheth vs, to be altogether estranged from receiuing gifts, or setting on sale our wjues deflowring. Now let vs see, wherein theeuerie is lesse than adulterie: which appeareth to be so out of this text, because the theefe that stealeth to satisfie his neede, shall neither lose life nor honor, no though he bee found sundrie times dooing the deede, but shall be only bound to restore to the owner, according to the law. But the adulterers condition seemeth to be farre otherwise: for his life and honor is in danger, both by publike and priuate right, if the matter bee once knowne, and there will bee nothing taken for the satisfaction of his sinne.

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CHAP. 7.

Co. **S** Alomon had before deliuered certaine instructions of wisdom and knowledge, now in this Chapter he putteth downe certaine confirmations and proofes of the same, alledging his owne testimonie, and that experience which he had obserued in the state and cursed end of miserable men, following the intiments of pleasure and sinne.

Di. **T**HE Chapter may bee diuided into three parts. In the first is contained an exordium or enterance, as it were, exhorting men to imbrace Gods wisdom and worde, shewing what fruites shall come to them thereby, 2 from verse 1. to the ende of the 5. In the second is comprehended a pithie narration or liuely description of the accursed manners of a harlot, from 3 verse 6. to the end of the 23. verse. In the third part, the holie Ghost putteth downe a dehortatorie conclusion, mouing men to shunne and auoide to their vttermost, harlots, and their companie, from verse 24. to the ende of the Chapter.

Se. Verf. 1.



My sonne keepe my wordes, [i. the thinges that I speake to thee, vnderstanding by keeping an earnest endeuour to obserue them in thought, word, and deede] and hide [vz. as precious Jewelles, and thinges of great importance] my commandments [i. the thinges which I command] with thee, [i. in thy minde : meaning also hereby a fast] 2 and sure keeping of them : see Chapter 2. 1.] Verf. 2. *Keep my commandments, and thou shalt liue,* [i. surely thou shalt liue, not only in this life, but in the life to come : see Chapter 4. 4. where Salomon maketh them his fathers words vnto him] and mine instruction [i. the good and wholesome instruction, that I giue of shall leaue thee, vz. see that thou obserue and keepe it] as the apple of thine eyes, [i. most carefully and diligently : see Psal. 17. 8.] 3 Verf. 3. *Bind them on thy fingers,* [he seemeth to allude to Deutero. 6. 8. and Deutero. 11. 18.] and write them vpon the table of thy heart : [see Chapter 3. 3. q. d. haue them continually in thy hands, and let them be alwaies before thine eyes, and thinke vpon them in thy hart, that thou maiest do them : 4 see Exod. 13. 9.] Verf. 4. *Say* [vz. with an unfeigned heart] vnto wisdom [i. vnto the wisdom and word of God] thou art my sister, [i. very nere and deare vnto me, as sisters commonly be to their betheren : see Genes. 34. 3. 1. Also 2. Samuel 13. 20, 22, 29. &c.] and call [i. bee not ashamed boldly to say and professe] vnderstanding [vz. of the will and word of God] thy kinswoman, [i. deare and familiar vnto thee : all is as much q. d. doe thou euen naturally as it were esteeme and loue holie wisdom, and make thy selfe as familiar

miliar with her, as possiblie can be.] Verſ. 5. *That they* [i. wiſedome and ſunderſtanding from GOD] *may keepe thee* [vz. ſafe and ſound] *from the ſtrange woman*, [i. from the harlot, as ſundrie times heretofore] *euen from the ſtranger* [i. the harlot] *that is ſmooth in her words*, [i. that cunninglie and craftelie flattereth: ſee Chapter 2. 16, and 5. 3. q. d. Thou haſt great neede of the holie wiſedome and commandements which I deliuer thee, that thou maiest take heede of whoziſh intilements, and of euery way of pleaſure and corruption, which are in deepe ſo great and dangerous, that thou maiest eaſilie be taken in them, and dwaine from the right way, vnleſſe thou doe carefully ſhunne them, though the ayde and helpe of wiſedome.] Verſ. 6. *As I was* [vz. ſtanding] *in the windowe of mine houſe*, [vz. for my recreation] *I looked through my window*, [vz. into the ſtreates. Whether this was a thing done, or that Salomon ſpake it in the way of a parable, it is not much materiall. This chiefly is to be marked, that he doth liuely paint out the diſpoſition, both of the vnheediſe pong man that ſeeketh after harlots, and of harlots themſelues.] Verſ. 7. *And I ſawe amongſt the foolles*, [i. ſuch as were vnheediſe, and had little wit, who are eaſilie deceiued, and brought to any thing, yet there is hope of their amendment: for ſo much the word importeth, as I take it] *and conſidered* [i. earneſtly beheld] *among the children* [i. amongſt the youth which were in the ſtreate] *a yong man* [i. one about the reſt] *deſtitute of vnderſtanding* [i. void of holie vnderſtanding and wiſedom: ſee Chapter 6. 3 2.] Verſ. 8. *Who paſſed* [vz. from his companie, and that with ſome ſpeede] *through the ſtreate* [i. through diuers ſtreates, til he came ſo, that he went] *by her corner*, [i. by the corner of the whores houſe, or els by ſome corner of a ſtreate that led that way] *and went toward her houſe* [vz. contrarie to the commandement giuen befoze, Chap. 5. 8.] Verſ. 9. *In the twilight* [i. a little befoze it begun to waxe darke. Now he ſheweth the time wherein the adulterer went about his wickednes] *in the euening*, [vz. ſome what late] *when the night began to be black and darke*, [and ſo ſuppoſed that none ſhould ſee him, but I perceiued him well enough.] Verſ. 10. *And behold there met him a woman* [vz. euen ſuch a one as he looked for] *with a harlots behauiour*, [i. one that behaued her ſelfe like an harlot, as ſhe was indeed] *and ſubtle in heart*, [i. craftelie deuiling by all meanes, to hide her deceite, that ſhe might the moze cunningly lay baites for the vnwarie: ſee Chapter 5. 6.] Verſ. 11. *She* [i. the harlot: here he digreſſeth ſomewhat from his narration, to deſcribe harlots qualities and conditions, that he might the better arme pong men againſt them] *is babling* [i. full of words and tattle: ſee 1. Timoth. 5. 13.] *and loude*, [vz. in her ſpeeches. This word I take it, may better be turned peruerſe, or ſtubbozne, departing from the rule of her huſband, and reſuſing to bee ſubiect to him: vnder the firſt word, the holie Ghoſt meaneth, that ſhe aboundeth in words, which are apt to perſwade, ſee verſe 21. of this Chapter: and vnder the ſecond, that ſhe is diſobedient to God, to her huſband, and the very lawes of nature and honeſtie] *whoſe ſecte*

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- cannot abide* [vz. any long time] *in her house*, [i. in her owne house, but shee must bee running from place to place, as followeth ver. 12. He meaneth by this, that she is a stragler, which is against the duetie and behauiour of an honest matrone: see Iudg. 5. 24. Psalme 68. 12. 1. Timoth. 5. 13. Titus 2. 5.]
- 12 Ver. 12. *Now* [i. one while] *she is without*, [i. abroad in some one place or other, as in the fieldes, &c.] *now* [i. another while] *in the streates*, [i. she is abroad in the streates of the citie] *and lieth in wait* [vz. to catch vnwarie pong men, and to bring them home to her house] *at euery corner*, [vz. almost of all the streates of the citie: now in the next verse, he passeth from the description of the harlots qualities to his narration.] Ver. 13. *So she caught him* [vz. fast, euen as it were by the hand, or embraced him with her armes] *and kissed him*, [vz. contrarie to womanlike modestie] *and with an impudent face* [i. without any manner of blushing, euen as it were with a countenance past all shame] *sayd vnto him*, [vz. as followeth] Ver. 14. *I haue peace offerings*, [i. part of that, which was offered: for in peace offerings by the lawe, the people that brought the sacrifices had somewhat allowed them: see Leuit. 7. ver. 11, 12, &c. q. d. I haue good store of meate; wee will make good cheare, for that is the nurse of whozedom] *this day* [vz. and no longer ago] *haue I paid my vowes*, [vz. which I vowed vnto the Lord: of which see also Leuit. 7. 16.] Ver. 15. *Therefore* [i. because I haue these and these good things prepared] *I came forth*, [vz. out of my house, & that euen of purpose] *to meeete thee* [q. d. and see now how readilie I haue found thee, whereas any other would haue contented her, as well as he; but all this she vttereth to drawe him the more on] *that I might seeke thy face*, [i. thee thy selfe, and yet she mentioneth the face, because she would insinuate, as though she were ouertaken with his beautie] *and I haue found thee*, [vz. euen as I wished and desired; for such an Emphasis this manner of speech includeth, as I suppose.] Ver. 16. *I haue decked* [vz. very finely] *my bed* [vz. wherein I lye] *with ornaments*, [vz. of sundrie sorts] *with carpets and laces of Egypt*: [i. which are made of the flaxe comming out of Egypt, which for whitenes and softnes, is preferred befoze all other, as Plinie sheweth lib. 18. cap. 1.]
- 17 Ver. 17. *I haue perfumed my bed with myrrhe, aloes, and cynamom*, [i. I haue made it most swete and pleasant: they did vse belike in those daies to perfume with myrrhe and aloes: see Psalme 45. 8. All these I take to bee the harlots words, spoken after supper, alluring thereby, the pong man to tarrie there all night.] Ver. 18. *Come*, [q. d. seeing all these things are so pleasantly made readie] *let vs take our fill of loue*, [i. of the things which we loue and like of] *vntill the morning*, [i. all night long, and neuer be wearie] *let vs take our pleasure in daliance*: [q. d. you see all things prepared to satisfie lust, therefore let vs go thzough with it.] Ver. 19. *For mine husband* [q. d. feare not him, but be bold] *is not at home*, [vz. now, neither will be this good while] *he is gone a iorney farre of*, [i. he is gone a very long tozney from this place.]
- 20 Ver. 20. *He hath taken with him a bagge of silver*, [i. good store of monie, for

for the charges of his trauaile and iorney, & therefore thou maiest see, he is gone a long iorney, & will not returne shortly] *and will come home at the day appoynted.* [vz. and not before: q. d. if thou feare his returne: know thou, that he will not be here till such a time, for I haue his word for it. Behold the force of a harlots speech and perswasion.] Verſ. 21. *Thus with her great craft* [vz. both of heart and speech] *she caused him to yeeld,* [vz. to her inticements and filthines] *and with her flattering lippes* [i. the flattering speeches which she vttered with her lippes] *she inticed him,* [vz. to lewdnes & sinne.] Verſ. 22. *And he followed her straight waies,* [vz. without any struing or resistance: so strong are whorish perswasions] *as an ox that goeth to the slaughter,* [i. willingly, not knowing whether he goeth, but supposing to goe to god, he goeth to destruction] *and as a foole to the stocks* [i. willingly also, and chearefully, not thinking the time of his punishment to be nigh] *for correction,* [i. to bee corrected and chastised.] Verſ. 23. *Till a dart striketh shorow his liuer,* [i. till he be deadly wounded, and that not in bodie only, but in soule also. It seemeth to be a metaphore, taken from Archers in warre, who hit so right, that with darts and arrowes they strike euen to the heart] *as a bird hasteth to a snare, not knowing that he is in danger.* [vz. to bee taken: vnder this similitude, the holie Ghost noteth two things: the one is, the haste that the wicked vse to perforce wickednesse: the other is their ignorance, and lacke of heed, who are so carried away with pleasure, that they are trapped in an vnauidable danger before they bee ware.] Verſ. 24. *Heare* [vz. both with thy bodilie eares, and the eares of thy vnderstanding, yea specially with them] *me* [vz. thy father, who doth giue thee good instruction and counsell] *now* [q. d. euen while it is time, delay not] *therefore* [vz. because of the dangers before rehearsed] *O children,* [see Chapter 4. 1.] *and hearken* [vz. attentiuely and diligently] *to the wordes of my mouth,* [i. both to the wordes and matter that I shall vtter. This, and the like sentences haue been fundrie times repeated heretofore in this booke.] Verſ. 25. *Let not thy heart decline to her waies,* [i. doe not so much as in thy minde affect or like of her lewd and wicked dealing, yea, if it be possible thinke not vpon it] *and wander thou not* [vz. neither in word nor deed] *in her paths,* [i. in the things which she would haue thee to perforce: for the further thou straiest that way, the lesse hope of returning.] Verſ. 26. *For* [this is a reason of his exhortation] *she* [i. the harlot] *hath caused many to fall downe wounded,* [vz. very sore and grieuouſlie, as Sampson, and Salomon himſelfe who writ this booke: q. d. learne by other mens dangers to beware] *and the strong men,* [q. d. yea the mightie and powerfull men] *are slaine by her:* [i. by her meanes, haue been brought to death and destruction, both of bodie and soule, without the great grace of God.] Verſ. 27. *Her house* [i. the knowledge, familiaritie and acquaintance of and in her house] *is the way* [i. the high and readie way] *vnto the grane* [i. euen vnto death it selfe] *which* [vz. way, or waies of her] *goeth downe* [or go downe in the plural number: meaning, that they runne hastelie, as things

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that be carried downward doo] to the chambers of death. [i. to most certaine, yea eternall death, from which mens steppes are hardly called backe: see Chapter 2. 18. He meaneth, that the fellowship and familiaritie of an harlot, doth bring with it assured and certaine death, both of bodie and soule.

Do. *Vers. 1.* Teacheth vs to yeeld obedience and reuerence to good and holie counsell. *Vers. 2.* Teacheth vs two things, first, that true life dependeth vpon the obseruation of Gods lawe: secondlie, that we should most dearly esteeme it. *Vers. 3.* Teacheth vs, to haue good and wholesome lessons in continuall remembrance to doo them. *Vers. 4.* Teacheth vs carefullie to striue to bee familiarly acquainted with holie and heauenly wisdom. *Vers. 5.* Teacheth vs, that there is no better buckler against whoredome, and the intising words of harlots, than Gods word it selfe. *Vers. 6, 7.* Teacheth vs, now and then to haue an eye ouer others, not only to instruct them if they goe awrie, but also to learne by their examples to auoide euill. *Vers. 8.* Teacheth vs, that it is a perilous thing to drawe nigh to suspected places. *Vers. 9.* Teacheth vs, that euery one that doth euill, flieth and hateth the light. *Vers. 10.* Teacheth vs, that euery mens and womens behauiours, many times bewray what they are. *Vers. 11, 12.* Teach vs, that these bee two things that womankind specially should auoide: v. z. tatling and loude speach: and also much gadding abroad. *Vers. 13.* Teacheth vs, that harlots, when they once take vpon them that profesion, doo vtterly put off shamefastnes. *Vers. 14.* Teacheth vs, that arrant strumpets will many times pretend great shewe of religion and godlines. *Vers. 15, 16, 17, 18.* Do liue lie set out all the whorish and strumpet-like inticements that harlots doo vse: wherein also their condemnation, is and shall, without repentance bee the greater, because they abuse the good things of God, to the more greedie satisfiing and fulfilling of their lust. *Vers. 19, 20.* Teach vs, that the wicked take euery light and little occasion, for the satisfiing of their filthie desires, specially, opportunitie and seasonableness of time, as they thinke. Also they teach, that the vngodlie more feare the face and countenance of men, than the sight and presence of the Almighty God. *Vers. 21.* Teacheth vs, that flattering and intising words haue great force in them to drawe, if Gods spirit doo not mightely preuaile against the same. *Vers. 22, 23.* Doo vnder three fit similitudes taken from oxen, birdes, and fooles, expresse two notable poynts: the one is, how readilie, and willingly the wicked runne to their owne destruction: the other is, how sodainlie, and as it were vnawares, they are through ignorance intrapped in wonderfull dangers. *Vers. 24.* Teacheth vs, when good counsell is offered, in good time to accept of it. *Vers. 25.* Teacheth vs, neither in affection, nor in action to consent to whores. *Vers. 26.* Teacheth vs, that our owne wisdom and strength, are but weake things to ouercome whorish perswasions by, vnlesse wee bee better staied from aboue: because great and wise men haue been

ben ouertaken therewith. *Vers. 27.* Setteth out the great danger and assured destruction, that followeth the familiaritie and haunting of harlots.

CHAP. 8.

*I*N the next Chapter before going, he confirmed the excellencie of holie and Co. heauenlie wisdom, euen by that experience which God had giuen him: now he proceedeth in this, and the next Chapter following, in the same matter, adding more confirmations for the same thing, which are set from the very testimonie of God himselfe, and his eternall wisdom.

THIS Chapter may bee diuided into three parts: the first is a short narra- *Di.* tion, setting Gods wisdom before our eyes, as it were passing by vs, and this is contained in the three first verses. In the second, he bringeth in 2 wisdom, commending her selfe for her excellencie, riches, power, and eternitie: and all this is done, to the end men might the more speedilie embrace her: from *verse 4.* to the end of *31.* In the third, is contained her ex- 3 hortation, prouoking all men to loue and followe her, for the good things that be in her: from *verse 32.* to the end of the Chapter.

Vers. 1.



Oth not Wisdom [i. good, holie, and hea. Se. uenlie wisdom] crye, [vz. aloud and openly, and not whispering, and in the dark, as harlots do. For against them, spoken of in the other Chapter, he opposeth Gods holie wisdom here: see Chapter 1. 20. and he uttereth it by the way of a question, that it might have greater force: q. d. certainly she doth so] and vnderstanding [vz.

of Gods will reuealed in his word] utter her voyce? [vz. openly and plainly, so that none can pretend ignorance.] *Vers. 2.* She standeth in the toppe of 2 the high places [vz. to the end she may be the better and more plainly heard] by the way [i. at euery waies side, watching her opportunitie to do good vnto men] in the place of the pathes, [i. in euery place, that hath pathes where men vse to walke: q. d. wheresoeuer there is any resort of men, and where men vse to meete, there she is, and offereth her selfe.] *Vers. 3.* She [i. wisdom] cryeth [vz. very loude and plaine: In the Hebrew text it is a verbe of the plurall number, and then it must bee referred to wisdom and vnderstanding, as verse 1. of this Chapter] besides the gates, [vz. of the citie: and this he mentioneth, because the people repaired to the gates of the citie for iustice: see Chapter 1. 21.] before the citie, [this may either bee referred to wisdom, thus, as though she called to men before they entered into the citie: or els to the gates, which stand before the citie, and bee as it were the doores

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doers of the citie, to which I rather incline] *at the entrie of the doers.* [vz. of
 euery mans particular house: q. d. both publickly and priuately, she calleth vn-
 4 to men, saying, as followeth in the next verses.] Verſ. 4. *O men* [vz. of what
 ſtate and condition ſo euer you be] *I call* [vz. plainly and with a loude voyce]
unto you [vz. for your good] *and utter my voyce* [vz. plainly and ſenſible, as
 verſe 1. of this Chapter] *to the children of men.* [q. d. euen vnto the young
 ones: meaning, that he would haue none exempted from the embracing of
 5 his doctrine.] Verſ. 5. *O ye fooliſh men* [i. O ye that are ſimple, and readie
 to be deceiued with euery thing. Theſe are called ſimple: Chapt. 1. 4. See
 alſo verſe 32. of the firſt Chap.] *underſtand wiſedome,* [i. labour to attaine
 her, while you may haue her, and ſhe offereth her ſelfe vnto you] *and ye O*
fooles [hereby he meaneth ſuch as are altogether void of vnderſtanding, as
 Chapt. 1. 22.] *be wiſe in heart,* [i. applie your hearts vnto wiſedome, leaſt
 6 you goe continually forward in your ſoliſhnes and dulneſs.] Verſ. 6. *Giue*
care [i. bee attentive and diligent] *for I will ſpeake* [vz. plainly and openly
 vnto you] *of excellent things,* [i. of high and noble things, euen ſuch as it be-
 commeth Princes and great perſonages to ſpeake of, and their inferiours
 duetifully to heare: ſuch a reaſon of attention is to be found Psalm. 49. 34.]
and the opening of my lippes [i. euen the very beginning of my ſpeech] *ſhall*
reach things that be right: [i. ſhall propound and deliuer nothing els, but
 7 right and holie things.] Verſ. 7. *For my mouth* [i. I my ſelfe putting the
 mouth, and the instruments therein contained, by which the voyce is framed
 for the perſon himſelfe ſpeaking] *ſhall ſpeake the truth,* [i. the whole truth,
 and nothing but the truth] *and my lippes abhorre* [vz. to ſpeake: or els wee
 may take this word lippes, as mouth beſore in this verſe, for the perſon him-
 ſelfe] *wickedneſſe.* [i. falſe and vntrue things, wherewith the vngodlie are
 8 greatly delighted.] Verſ. 8. *All the words of my mouth are righteous,* [i.
 both the words which I ſpeake, and the thinges that I command, tende to
 righteousnes and well doing, both beſore God and man] *there is no lewdnes*
nor frowardnes in them, [i. there is no wicked or vngodlie thing in them, or
 commanded by them: and in theſe two verſes he commendeth his doctrine,
 9 becauſe it is right, true, juſt, and holie.] Verſ. 9. *They* [i. the words which
 I utter] *are all* [vz. and euery one of them] *plaine* [i. eaſie, and manifeſt] *to*
him [vz. whoſoeuer he bee] *that will underſtand,* [vz. them: not meaning
 that any either will or can vnderſtand, till God haue giuen both the one and
 the other, but alluring men rather, who are diſcouraged with hard thinges]
and ſtraight [i. manifeſt and euident, without any turning or winding] *to*
them [i. to all them of what ſtate and condition ſoeuer they be] *that would*
finde knowledge [i. that haue a care and indouour to attaine it, and to ſecke
 10 for it. And here he commendeth his doctrine for the eaſines.] Verſ. 10. *Re-*
ceiue [vz. readilie and with a good will] *mine inſtruction* [i. the inſtruction
 that I ſhall giue you] *and not ſiluer* [i. rather than ſiluer, as may appeare by
 that which followeth: for it is not his purpoſe here to condemne ſiluer, but
 to

to shewe that Gods word must bee preferred before it] *and knowledge* [vz. of the heauenly mysteries, and that from me] *rather than fine gold*, [vz. how pure and precious so euer it be. And note, that in this verse, and in the next he commendeth his doctrine, because it is most precious and profitable.]

Verf. 11. *For wisdom* [i. the wisdom of God] *is better* [vz. by thousands of degrees] *than precious stones*, [though they bee most rich, and neuer so much esteemed] *and all pleasures* [vz. of this life, how great, many, or sundrie soeuer they be] *are not to be compared* [vz. at any hand, or in any respect] *unto her*, [i. unto true and holie wisdom: see Chap. 3. 14, 15.]

Verf. 12. *I wisdom* [i. who am the eternall wisdom of the father: for this must bee vnderstood, not of the written word onely, but of the person of the Sonne, who is made of God vnto vs wisdom, 1. Corint. 1. 24, 30.] *dwell with prudence*, [i. after some, am most familiarly acquainted with her: after other some, am most prudent and wise my selfe: both are good, but I rather allowe of this latter: q. d. I call you not to mee without cause, for I am the without whom no man can be wise] *and I finde forth* [i. not only of my selfe, but cause also them, that reuerence and esteeme me, to seeke and find] *knowledge and counsels*. [vz. of the will of God reuealed in his word, which other wise should be but a sealed booke to all them that looked into it.]

Verf. 13. *The feare of the Lord is to hate euill* [This appertaineth (though perhaps it seeme not so to some) to the praise of wisdom, because the reuerence and feare of God is the speciallest part of wisdom, as Chap. 1. 7. Also Chap. 9. 10. Some ioyne it with the former verse thus:] *I haue with me the feare of the Lord, and the hatred of euill*, [q. d. I am most iust, teaching to doe euery good thing, and to lothe euery wicked thing: and then addeth] *I hate* [vz. vnfeignedly] *pride and arrogancie*, [vz. both of hart, bodie, and countenance] *and the euill way*, [i. euery wicked order and course of life whatsoeuer] *and a mouth that speaketh lewd things*, [i. euery person or man that giueth his mouth to speake wicked and peruerse matters.]

Verf. 14. *I haue* [vz. with me, and in my power] *counsell and wisdom*, [i. abundance of all good foresight, counsell and holie knowledge] *I am vnderstanding*, [q. d. without mee there can be no sound iudgement] *and I haue strength*. [vz. in my selfe, meaning by strength, power and authoritie also to doe what he would: all this verse is as much: q. d. I am most wise in taking of counsell, and I am most mightie in performing my deuises.]

Verf. 15. *By me* [i. by the authoritie which I communicate vnto them] *Kings* [i. all Kings, how great or little so euer they be] *reigne*. [vz. vpon earth, and amongst their owne people: meaning, that all the authoritie they haue, they haue it from him, as Daniel 2. 21. Rom. 13. 1.] *and Princes* [vz. of the earth] *decree iustice*, [i. establish, ordaine, and execute iust and holie things.]

Verf. 16. *By me* [i. by my permission and appoyntment] *Princes rule*, [vz. others] *and the Nobles* [vz. doe so likewise] *and all the Iudges of the earth*. [vz. doe the selfe same thing by the authoritie which I haue giuen vnto them. And marke, that in these two

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verses,

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- verses, the holie Ghost useth foure wordes, which though they serue all to
 expresse one thing, yet euery word in signification differeth from another. He
 putteth *Kings* in the first place, as the highest and greatest of all: to these he
 ioyneth *Princes*, who were as it were of counsell with Kings, and did vnder
 them constitute and ordaine lawes: concerning both these, see Psalme 2. 2.
 Next he addeth *Nobles*, who haue their name of the largenes and liberalitie
 which they exercise to their vnderlings: and lastlie in a generall terme of
Judges, he comprehendeth all them that gouerne the world, and handle mat-
 17 ters of state. Vers. 17. *I loue them* [vz. vnfeignedly, and continually] *that*
loue me, [vz. with a good hart. He meaneth that Gods grace, by his meanes,
 floweth vpon all such as loue him: see Iohn 14. 21.] *and they that seeke*
me carefully [i. painfully, carefully, and diligently] *shall finde me* [vz. assuredlie
 and without all faile: q. d. I will vouchsafe to shewe my selfe vnto them.]
 18 Vers. 18. *Riches and honor* [i. true riches and honoz, specially Gods great
 blessings vpon the minde] *are with me*, [i. in my power, to giue and bestowe
 them, when and vpon whom I list] *euene durable riches* [i. such riches as shal
 continue, when other mens melteth away, as waie before the Sunne] *and*
righteousnes [i. vpright dealing, which indeede is one good meane to make
 19 wealth firme and stable: see Chapt. 3. 16.] Vers. 19. *My fruite* [vz. which
 I communicate to them that loue me I dwelling in them, and they also
 walking in the righteousness that I prescribe: vnderstanding by fruite, the
 graces also which he bestoweth vpon them: of which he seemeth to make
 two sortes, the one temporall for this life, vers. 20. the other eternall for the
 life to come, vers. 21.] *is better* [vz. by many degrees] *than gold*, [vz. how
 pure or precious soeuer it bee] *yea than fine gold* [q. d. yea than all the finest
 gold that can be got] *and my reuenues* [i. the giftes which I bestowe vpon
 mine, speaking here as great Princes do, who according to the largenes of
 their rents and reuenues, giue great gifts to their subiects and seruants]
 20 *better than fine siluer*. [q. d. yea though it haue been neuer so often sined and
 tried: see Psalme 12. 6.] Vers. 20. *I cause* [vz. men, and those that embrace
 me] *to walke* [vz. vprightly, without going either on the right hand or on
 the left, and that continually also] *in the way of righteousness*, [i. in equall, vp-
 right and iust waies: meaning thereby a holie order and conuersation of life]
and in the midst of the pathes of iudgement, [i. in such a plaine way of vp-
 right dealing, that it is impossible for them to goe out of the way: and this
 21 is the fruite that wee receiue in this life, to wit sanctification.] Vers. 21.
I haue [vz. by the meanes of guiding them in the right way] *I may cause them*
that loue me [vz. vnfeignedly: meaning, that for their sakes he might bring
 this to passe] *to inherite substance*, [i. the thing that is, and shall neuer cease
 to be, to wit, eternal life] *and I will fill* [vz. with al abundance and store] *their*
treasures. [meaning it, not only of worldly, but also of spirituall and heauen-
 lie blessings: and thus hetherto he hath commended wisdom for her ex-
 cellent effects, as afterwards he commendeth her for her antiquitie, great
 power,

power, &c.] *Verf. 22. The Lord* [vz. the eternall God] *hath possessed me* 22
 [vz. his eternall sonne and wisdom] *in the beginning of his way* [i. before
 he began to make or create any thing. He commendeth this wisdom, of
 the nature of it, because he is one eternall God, with the Father and the ho-
 lie Ghost: q. d. I was with God euen then, when by the creation of all things
 he manifested plaine testimonies of his Paestie. See Iohn 1. 1, 2, &c. Co-
 loss. 1. 16.] *I was* [vz. eternall, and God with him, for nothing is eternall
 but God only] *before his workes* [i. before al, or any work that euer he made]
 of old. [i. which he made of old, or long time agoe: see Psal. 93. 2. *Verf. 23.* 23
I was set up [or after some annointed: meaning, that by Gods eternall decree
 he was placed in his office, of Kingdome, Priesthood and Prophecie: for such
 a metaphoze he bleth in this place] *from euerslasting*, [i. from before all be-
 ginnings whatsoeuer] *from the beginning* [vz. of the world: neither doth the
 word from, note, that then he began, as 1. Ioh. 1. 1.] *and before the earth.* [vz
 was created: all this tendeth to set out the perpetuitie and eternitie of this
 great wisdom.] *Verf. 24. When there were no deptes*, [vz. either of wa- 24
 ter or earth] *was I begotten*, [vz. of the father] *when there were no fountaines*
 [vz. made, nor yet] *abounding with water.* [i. hauing plentie of water with-
 in them: q. d. before all these, and whatsoeuer things els was I, who was
 the eternall sonne of the eternall father, & begotten of him before any thing
 that is or was, as may appeare by the verses following] *Verf. 25. Before the* 25
mountaines were setled, and before the hilles [vz. were created] *was I begot-*
ten. [vz. of the eternall father: q. d. I was God eternall before the earth,
 mentioned generally, verse 23, or any part therof, spoken in this verse, was]
Verf. 26. He had not yet [vz. when I was] *made the earth*, [vz. no nor be- 26
 gun to make it] *nor the open places*, [vz. of the world: meaning hereby the
 champion and plaine countries] *nor the height of the dust in the world.* [he
 understandeth by height, the excellent creatures; and by dust, though all
 were made of the earth, the more base creatures: q. d. when neither the one
 sort, nor the other were created, I was.] *Verf. 27. When he* [i. God the 27
 Father] *prepared* [i. created and framed as we see] *the beaueus*, [i. that same
 great frame which is ouer our heads, passing as it were from the earth to it]
I was there, [vz. together with him, and was a creator in that most excellent
 workmanship: see Iohn 1. 3.] *when he set the compasse* [i. the earth, which he
 calleth by this name, because it seemeth to be round] *upon the deepe.* [i. upon
 the waters: see Psalme 24. 2.] *Verf. 28. When he established* [i. appoynted 28
 ted and set by the word of his power] *the cloudes aboue*, [vz. in the firma-
 ment, that they might be kept there, as it were in tunnes and bottles, till he
 would haue them to powze downe their deaw or raine] *when he confirmed*
 [vz. to keepe within the boundes and compasses which he had set them] *the*
fountaines of the deepe. [vz. belowe in the earth, which fountaines perle forth
 water, and make them to growe as it were into bottomles pits: q. d. before
 the waterie cloudes aboue, and the waters vnder the earth were created, I

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- 29 was, with that same eternall God.] Verſ. 29. *When he gaue his decrees to the ſea,* [vz. touching the bounds and liſtes of the ſame, how farre it ſhould goe, and how farre it ſhould not goe] *that the waters* [vz. of the ſea, and of the ſlouds] *ſhould not paſſe his commandement :* [i. goe beyond the boundes, which by his word and commandement he had ſet them] *when he appoynted the foundations of the earth,* [i. when he founded and laied it, that it ſhould remaine vnmoueable.] Verſ. 30. *Then was I with him* [vz. working together with him in that great worke of his creation] *as a nourisher,* [i. as a maintainer and vpholder of that his excellent workmanſhip of creation] *and I was daylie* [i. alwaies] *his delight* [i. one whom the father tooke continually pleaſure in, as Math. 3. 17. and Math. 17. 5.] *reioycing alwaies before him,* [i. being continually in his ſight, euen as his deare and tenderly beloved ſonne.] Verſ. 31. *And tooke my ſolace in the compaſſe of his earth:* [i. not only reioyced at the excellent workmanſhip, but alſo bleſſed all things created in the earth] *and my delight is with the children of men.* [i. as I powred vpon all creatures abundance of my ſweete bleſſings, ſo chiefly vppon man, induing him with all bodilie and ſpirituall graces : and amongſt men,
- 32 ſpecially thoſe which are my Church.] Verſ. 32. *Therefore* [q. d. ſeeing my commendations and graces which I giue be ſo great] *now* [vz. while you haue time, and grace is offered you] *hearken,* [vz. diligently and attentiuely] *O children,* [ſee Chapter 7. 24.] *vnto me:* [vz. Gods heauenly wiſedome, who calleth you to goodnes] *for bleſſed are they* [i. abundance of bleſſings ſhall light vpon them, and he ſpeaketh it in the preſent tenſe, as though they had the things in poſſeſſion already] *that keepe* [vz. vniſeignedly and with a good heart] *my waies.* [i. the waies that I preſcribe them : vnderſtanding by waies, his ordinances and commandements.] Verſ. 33. *Heare instruction,* [vz. from me, or the instruction which I giue you] *and be ye wiſe,* [i. learne to be wiſely ordered and gouerned thereby] *and reſuſe it not:* [vz. leaſt it turne to your owne hurt and deſtruction] *bleſſed is the man* [ſee verſe 32. of this Chapter. Alſo Pſalm 1. 1.] *that heareth me,* [vz. ſpeaking vnto him, vnderſtanding by hearing, obedience alſo of the things propounded, as Ioh. 10. 27.] *watching daylie* [i. continually] *at my gates,* [i. at the doores of my houſe. He meaneth ſuch, as both continually, though with great labour and paine, and alſo vniſeignedly, euen with their whole hart and ſoule ſecke him. It may be a metaphoꝛe taken from clients, who will not depart from their Advocates or counſelloꝝs doores, till they haue talked with them. Or it may be taken from painfull ſchollers, who watch the ſchoule doores ſo, that they be firſt in vpon the opening of them, and laſt out vpon the ſhutting of them] *and giuing attendance* [vz. diligently, leaſt I eſcape] *at the poſſes of my doores.* [vz. where I ſhould come out.] Verſ. 34. *For he* [vz. whoſoener he bee] *that ſindeſh me* [vz. ſeeking carefully and painfully for me] *ſindeſh life,* [i. me that am life, as Iohn 11. 25. Alſo Iohn 14. 6. Meaning it alſo both of temporall and eternall life] *and ſhall obtaine fauour of the Lord:* [i. great and ex-
- ceeding

ceding grace from him.] *Verf. 35.* But [now he amplifieth by the contra-
rie] he [vz. whoſoeuer he bee] that ſinneth againſt me [i. that doth not reue- 35
rently eſteeme me, nor applie himſelfe diligently to obtaine me: for wee can
not neglect Chriſt, but with great offence] hurterh his owne ſoule, [i. de-
ſtroyeth himſelfe, both here, and in the life to come] and all that hate me [vz.
of what ſtate or condition ſoeuer they be] loue death. [vz. both of bodie and
ſoule, how much ſoeuer they would ſeeme to abhorre it and flie from it.]

Verſe. 1. Teacheth vs, that the Lord ſpeaketh clerely vnto vs, to the ende
wemight be the ſooner and more effectually drawne vnto him.] *Verſe. 2, 3.*
Setteth out Gods great mercie, who neglecteth no occaſion, time, or place,
to doo vs good. *Verſe 4.* Teacheth vs, that God doth generally direct his
word vnto all, though happellie it bee fruitfull but in ſome. *Verſe 5.* Tea-
cheth vs in time to returne from our follie and dulnes of ſpirite. *Verſe 6.*
Teacheth vs, that the more excellent things are offered vs, the more atten-
tiue we ſhould be to heare and learne the ſame. *Verſe 7.* Teacheth vs, and
that euen in the example of God himſelfe, to ſpeake nothing but the truth,
and to abhorre al wickedneſſe of wordes whatſoeuer. *Verſe 8.* Teacheth vs,
that Gods word is righteous, juſt, pure and holie. *Verſe 9.* Is profitable for
doctrin, becauſe it ſheweth that God ſpeaketh plainly and familiarly vn-
to vs in his word, which may teach vs, not to be diſcouraged from the hea-
ring or reading of it, through the hardnes of it, and it is profitable alſo for
conuitation of Papiſtes, who accuſe it of darknes. *Verſe 10, 11.* Teach vs,
to preferre Gods word, before all the pleaſures & profit of this life what-
ſoeuer. *Verſe 12.* Teacheth vs, that nothing can be rightly or wiſely done,
without ſound knowledge out of Gods word. *Verſe 13.* Teacheth vs, that
ſeeing God our father abhorreth pride, wickedneſſe, and vngodly ſpeech,
we ſhould likewiſe hate and lothe the ſame things. *Verſe 14.* Teacheth vs,
that the Lord is moſt wiſe in all his counſels, and moſt mightie to per-
forme whatſoeuer pleaſeth him both in heauen and earth. *Verſe 15, 16.*
Teach vs, that all earthly authoritie is from the Lord only, whatſoeuer it
be. *Verſe 17.* Teacheth vs, to loue the Lord, and if we will obtaine him and
his fauour, earneſtly and diligently to ſeek after the ſame. *Verſe 18.* Tea-
cheth vs, that true riches and honor are to bee found onely with the Lord.
Verſe 19. Teacheth vs, that Gods graces beſtowed vppon his children are
more precious, than all the things of this life whatſoeuer. *Verſe 20.* Tea-
cheth vs, that without light from Chriſt, we walke in by pathes, and wan-
der continually from the Lords waies. *Verſe 21.* Teacheth vs, that there
is an euerlaſting inheritance, and plentie of all bleſſings laied vp for the
faithfull. *Verſe 22, 23, 24, 25, 26, 27, 28.* Doo proue the eternall deitie or
Godhead of our Sauour Chriſt, contrarie to the *Arrian* hereſie. *Verſe 28.*
Setteth forth Gods great power, in vpholding the clowdes, and the raine
in the ſame from drowning the world. *Verſe 29.* Teacheth vs, that euen

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the sea is obedient vnto him, so that looke what courses and bounds he setteth it, it walketh in the same. *Vers. 30.* Sheweth, that by our Sauour him selfe all things were made & maintained. *Vers. 31.* Teacheth vs, that though Christ bee carefull for all, yet chiefly for mankinde, and specially for his Church gathered out of it. *Vers. 32.* Teacheth vs, that obedience to Gods commandements, is a meane to bring blessings vpon vs. *Vers. 33.* Teacheth vs, to giue diligent attendance vpon God and his truth, least it doo at any time, or by any manner of way escape vs. *Vers. 34.* Teacheth vs, that without Christ, there is no fauour nor life to be had from God, but in and with him we haue all things. *Vers. 35.* Teacheth, that it is in vaine to offend against Christ: for besides that our displeasing of him can do him no hurt, we do vtterly destroy our selues.

CHAP. 9.

Co. *T*He holie Ghost continueth in this Chapter that which he had begun in the other two, but specially in the eight Chapter before going: to wit, by the testimony of God, and his owne eternall wisdom, he confirmeth those doctrines and instructions which he had deliuered, concerning the embracing of this heauenly wisdom. And here by another similitude he teacheth the same which he did before, v^z. that Wisdom calleth all such vnto her, as be desirous to embrace her: and this he doth, by supposing her to bee building her house, that she might receiue her guestes into it; by preparing her dainties, &c.

Di. *T*His Chapter may be diuided into three parts. In the first, the heauenly wisdom of God, that is, his eternall sonne calleth al vnto his banquet, and the precious thinges he hath prepared for them, from *verse 1.* to the
 2 end of the 6. In the second, the holie Ghost describeth the wayward nature of the vngodlie, and sheweth what fruites wisdom yeeldeth, from
 3 *verse 7.* to the end of the 12. In the third, he doth liuely paint out the lothsome qualities and conditions of an harlot, from *verse 13.* to the end of the Chapter.

Se. *Vers. 1.*



Wisdom [i. Gods eternall Sonne: of which hath been spoken of before, Chap. 1. 20. Also Chap. 8. through out] hath built [v^z. very beautifullie and stronglie] her house [that is, his spirituall Church, which is called the house of God, 1. Timothy. 3. 15. which Christ beginneth in this life, but perfecteth the same in heauen] and hewne out [v^z. very artificially and finely] her seuen pillars. [i. he hath made the Church very full and perfect. For we knowe, that the number of seuen in Scripture, signifyeth fulnes and perfection: and all this is spoken in an allegorie concerning

ning the Church, as also that which followeth touching the great banquet: meaning nothing thereby, but the absolute founding, establishing, and perfect decking of it.] Verſ. 2. *She* [i. Gods eternall wiſedome] *hath killed her vittails*, [i. hath minded to prepare and to perſorme a banquet for you, as may appeare, by killing meate] *drawne* [vz. out of the veſſels] *her wine*, [i. the wine that ſhe will giue you: q. d. you muſt therefore come quickly, ſeeing all things are in ſuch readines. The word that is turned here *drawne*, ſignifieth in the Hebrue *mingled*, [vz. with water, ſpeaking according to the manner of thoſe hot countries] *and prepared her table* [vz. for the gueſtes to ſit at: q. d. all things are in a readines, there lacketh nothing but gueſtes to furniſh the boorde. To allegoriſe vpon the words, *vittails, wine, tables, &c.* were vaine: the Scriptures muſt be handled with greater ſobrietie.] Verſ. 3. *She hath ſent forth her maidens* [vz. to call men to her banquet] *and* [vz. ſhe her ſelfe] *crieth* [vz. aloud, ſo that al men may heare: q. d. Gods heauenlie wiſedome, both by himſelfe, and his meſſengers, inuiterh men to come] *upon the higheſt places of the citie*, [i. openly and euery where, ſo that none can pretend ignorance: ſee ſuch a like parable Math. 22. 1, 2, 3, &c.] *ſaying*, [vz. after this manner] Verſ. 4. *Who ſo is ſimple*, [ſee Chapt. 1. 4. and yet this word is ſometimes vſed in the good part, as Pſalme 116. 6. and Math. 10. 16.] *let him come hether*, [vz. to my houſe and feaſt, and he ſhall haue his ſimplicities reformed] *and to him that is deſtitute of wiſedome*, [i. lacketh the true and holie wiſedome of God] *ſhe ſaith*, [vz. alſo: q. d. I reſuſe to take paines with none, how ſimple or fooliſh ſoeuer they be, ſo that they will diligently applie their eares, and willingly hearken to my voyce.] Verſ. 5. *Come*, [vz. willingly and quickly] *and eate of my meate, and drinke of my wine* [i. bee partakers of all the good things which the father hath giuen to communicate vnto you, and to beſtowe vpon you] *that I haue drawne*. [ſee verſe 2. of this Chapter: and marke, how that which wiſedome ſpeaketh here ſomewhat darklie, he ſpeaketh in the next verſe moze plainly.] Verſ. 6. *Forſake* [vz. with all ſpeede poſſible] *your way*, [vz. wherein you walke, meaning, the imaginations and deuifes of their owne hearts, and the corrupt worke of their owne fleſh] *ye fooliſh*, [he calleth them here fooliſh, whom he called verſe 4. *ſimple*,] *and ye ſhall liue*: [vz. not only here in this life, but for euer alſo with God: and that word *ſhall*, noteth the certaintie of it] *and walke* [vz. carefully and diligently] *in the way of vnderſtanding*. [i. in thoſe waies and orders of life, which vnderſtanding ſetteth beſore you: q. d. applie your minde to wiſedome, and frame and faſhion your whole life, according to the rules thereof.] Verſ. 7. *He* [vz. whoſoeuer he be] *that reponeth* [i. labourerh by the way of reproofe or admonition, to inſtruct & teach] *a ſcorner*, [i. a man that wickedly ſcoffeth both at the truth, and the perſon uttering it, and barketh like a dogge, or grunteth as a ſwine againſt it: ſee Pſalme 1. 1.] *purchaſeth*, [vz. not by the doing of it, but by reaſon of the peruerſnes of the partie, who will doe nothing els, but labour, either by taunting to make him bluſh,

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- blush, or els by flandering to discredit him] to himselfe shame: [vz. before men: see Math. 11. 16, 17, &c.] and he that rebuketh the wicked [vz. whether it be sharply or mildly done] getteth himselfe a blot. [vz. because that
 8 though enuie being moued, they will flander him.] Ver. 8. *Rebuke not a corner, least he hate thee.* [he meaneth not that wee should abstaine from repprouing others, for feare of their displeasure and hatred: for that is not to be esteemed, if he would hearken vnto wholesome counsell: but because it is to be doubted least we should lose our labour and receiue nothing but hatred for our paines] but rebuke [vz. for his offence: see Leuit. 19. 17. and doo it plainlie] a wise man, [i. such a one as is so prepared in minde, that he will not scoffe at thee and thy admonitions, but willingly heareth wisdom, and gladlie suffereth himselfe to be informed according thereto: see Prouer. 10. 8.] and he will loue thee. [vz. the better, and the more vnfeignedly for that.]
 9 Ver. 9. *Give admonition to the wise, [i. admonish him that is wise of any thing that is amisse in him] and he will be the wiser.* [i. he will thrive in wisdom by that admonition and repprofe, and become the better, both in practise and obedience thereby] teach [vz. good things, and that in the spirit of meeknesse & of loue] a righteous man, [i. he that hath care of an vpright conuersation] and he will increase in learning. [vz. by the meanes of those admonitions, and vnder the name learning, he comprehendeth not knowledge onlie, but obedience and practise also, for we haue learned so much as we know
 10 and practise.] Ver. 10. *The beginning of wisdom is the feare of the Lord,* [see Chapt. 1. verse 7. Also Psal. 111. 10. He sheweth here what is true wisdom, and what way men must take, if they will obtaine her, to wit, that they bring with them a reuerent feare of God in their hearts. For in baine shall any man thinke, without the feare of God, to obtaine wisdom, or to make any proceedings in her] and the knowledge of holie things, [i. of all holie things whatsoever, specially of holie men] is understanding. [vz. right and sound understanding of Gods will reuealed in his word: q. d. without that, there is no way to knowe any thing that is good. He maketh here two parts, as it were, of heauenly doctrine: the one is the duetie of reuerence towards God, the other is the duetie of fellowship with the Saints: and either of them is called the beginning of wisdom and understanding, because they are in this life begun in vs by the word, and shall not be finished till the propheticke cease, and wee bee placed together in the heauenly places with
 11 Christ.] Ver. 11. *For thy daies [i. the daies of thy life] shall be multiplied* [vz. very greatly. He meaneth, that the godlie embracing heauenly wisdom, shall obtaine a long life: and this he speaketh not, as though the daies which God hath numbered vnto vs, shall be shortned or lengthened, but according to the custome of the lawe] by me, [vz. if vnfeignedly thou receiue and embrace me] and the yeares of thy life shall be augmented. [vz. exceeding
 12 lie.] Ver. 12. *If thou be wise, [i. truelie and holilie wise] thou shalt bee wise for thy selfe,* [i. for thine owne good and commoditie, not forbidding vs to imploy

imploy our wisdome to doe good vnto others also, but shewing that we our
 selues shall reape the speciall commoditie by it] *and if thou be a scorner,* [see
 verse 7. of this Chapter] *thou alone shalt suffer.* [vz. the iust paine and pu-
 nishment of thy scoffing and scorning: q.d. thy scorning shall not, as thou
 thinkest, hurt him, that tendereth thy saluation, but shall through Gods iust
 iudgement light vpon thine owne head.] Ver. 13. *A foolish woman* [i. one 13
 giuen ouer to wickednesse and sinne] *is troublesome:* [vz. both in word and
 deede, it is the same word that he vsed befoze Chapt. 7. 11.] *she is ignorant,*
 [vz. of euery good thing] *and knoweth nothing.* [vz. soundly and vprightly,
 either of her duetie towards God or man.] Ver. 14. *But she sitteth* [vz. as 14
 an idle bodie, and one that would allure men] *at the dore of her house* [i. with-
 out, for she cannot abide to be within doores] *on a seate* [q.d. yea she sitteth on
 a seate prepared for her] *in the high places of the citie,* [i. in the open streates
 where she may bee seene. For high places, see Chapt. 8. 2. He meaneth by
 this that she is a gadder: see Chapt. 7. 11, 12.] Ver. 15. *To call them* [vz. 15
 vnto her: meaning by this speech to allure them] *that passe by the way,* [vz.
 about their busineses and affaires] *that go right on their way,* [i. that are
 carefully bent and set vpon the performance of the things that they haue to
 doe, without thinking any whit of her, or her lewdnes, till she allure them]
saying, [vz. after this manner also.] Ver. 16. *Who so is simple, let him come* 16
hether, [vz. to me] *and to him that is destitute of wisdom, she saith also,* [these
 are the same wordes with verse 4. of this Chapter, but vttet to another
 end, vz. to drawe men from the way of true wisdome, so that wee may see
 here, that we are not to beleue bare wordes only.] Ver. 17. *Stollen waters* 17
are sweete, [I take these to be the wordes of the harlot inticing the foolish and
 simple man: q.d. wee will secretly commit whozedome, which to the flesh in
 deede, seemeth very pleasant and sweet: and not only because it is not seene
 or knowne, but also because the desire and vse of strange flesh (which is cal-
 led in this place theeuerie) is, or at the least seemeth delectable for the time]
and hidde bread is pleasant. [i. bread eaten in coyners: which they dare not
 eate openly, either because it was forbidden them, or because it was stollen.
 Under these two similitudes, she meaneth one thing, that is secret or close
 committing of whozedome: and here we may see, that euen by the account of
 whores and harlots, whozedome is condemned as a vile sinne.] Ver. 18. 18
But he [vz. who is so intised of her] *knoweth not* [vz. being deceiued through
 the sweetnes and pleasures of sinne, which indure but for a while] *that the*
dead are there, [i. that such as vse her house, and frequent her companie, are
 dead already, as 1. Timoth. 5. 6.] *and that her gueses* [i. such as she hath
 bidden, and doe yeld to her bidding] *are in the depth of hell.* [i. are already
 condemned: some referre it to the graue, but the other sense also is
 true, vnlesse it please God to giue them vnfeigned repentance and amend-
 ment of life.]

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Do. Verse 1, 2, 3. Set out the great loue that God beareth towardes man, which teacheth vs on the other side, not to requite it with vnkindnesse, as when he louinglie calleth, we should chorlishly refuse to come, but thankfully to accept of the time of his gracious and fatherly visitation. *Vers. 4.* Teacheth vs, that our ignorance or wickednesse, should bee no cause of estranging our selues from God, but rather spurs to prouoke vs to drawe nigh vnto him for the amendement thereof. *Vers. 5.* Teacheth vs, reuerently and lowingly to imbrace Gods graces offered. *Vers. 6.* Teacheth vs, that Christian righteousnes consisteth of these two partes, in hating the euill, and doing the good things. *Vers. 7.* Setteth out rather the nature of the wicked, who cannot away with the word of reproofe, than discourage vs any whit at all from performing of that great duetie of charitie and loue. *Vers. 8.* Teacheth vs, that godly admonition bringeth not forth the like fruites and effects in all. *Vers. 9.* Teacheth vs, that the godlie can alwaies well away to be reprobued and admonished. *Vers. 10.* Teacheth vs the right and reuerent feare of Gods Maiestie, and also the true feeling of the societie and fellowship of the brethren. *Vers. 11.* Teacheth vs, that whoeuer vnfeignedly imbraceth Gods heavenly wisdom, shall haue abundance of graces bestowed vpon him. *Vers. 12.* Sheweth, that scornors and scoffers shal not escape vnpunished. *Vers. 13.* Sheweth, that these are two properties of a harlot, brauling, and ignorance. *Vers. 14.* Teacheth vs, that this is another note of a light person, gadding, and fiskeing abroad. *Vers. 15.* Teacheth vs, that harlots are for the most part impudent and shamelesse. *Vers. 16.* Teacheth vs, not to beleue all words; for harlots many times will labour to allure with the same words that holie wisdom doth, and all to make her perswasions more plausible. *Vers. 17.* Teacheth, that adulterie is a notorious kind of theeuerie or robbing. *Vers. 18.* Teacheth, that how pleasant soeuer the delights of sinne be for a while, yet their end is sharpe and miserable.

CHAP. 10.

Co. **H**itherto the holie Ghost was occupied, speciallie in the commendation of holie wisdom, which chiefly respecteth our dueties towards God: now hauing dispatched and finished that poynt, he proceedeth in this and the other Chapters following, to speake both of the generall and particular dueties, that in God and for God we owe one of vs to another: and this he doth not in any curious methode or order, no more than they doo which take vpon them in few wordes to deliuer rules of life, such as amongst the heathen were sundrie, as Cato, Iocrates, and others. And yet wee will indeuour and assay to make as apt, both connexions and diuisions of the Chapters, as it shall please God to giue vs grace.

True

TRue it is, that sundrie and seuerall instructions of doctrine are contained in this Chapter, as also in the Chapters following, and therefore can hardlie admit any apt diuision: notwithstanding, I suppose it may well be diuided into three parts. In the first the holie Ghost speaketh of wise and foolish children, of goods wickedly gotten, of Gods prouidence towards the good, and his iustice against the bad, of idlenes, and sloth, of Gods fauour and iustice towards the godly and vngodly, of the waies of the wicked and the godlie, of hypocrites and of good men: and this reacheth from *verse 1.* to the end of the *11.* In the second, he intreateth of hatred and loue, of wise men and fooles, of riches and pouertie, of obedience; hypocrisie, babbling, the godly mans words, and the wicked mans heart: from *verse 12.* to the end of the *21.* In the third, he intreateth of Gods fauour, of fooles and their feare, and destruction of slothfull persons, of the good and the bad, and of their vnlikely fruites and rewardes: and this reacheth from *verse 22.* vnto the end of the Chapter.



This Chapter hath as it were a title thus: *The Parables* Sec.

of Salomon. [see the same wordes expounded befoze

Chapter *1. 1.*] *Verf. 1. A wise sonne* [i. a good and god-

lie child, whether it be sonne or daughter] *maketh a glad*

father: [i. causeth the father much to reioyce: under-

standing by father, both the parents and kinsfolkes, be-

cause he is chiefe: see Chapter *15. 20.*] *but a foolish*

sonne [i. a wicked and a lewd childe] *is an heauines* [vz. of heart and great

griefe] *to his mother.* [i. to his parents, &c. as befoze, one being put for ma-

nie.] Verf. 2. The treasures of wickednes [i. such treasures as wicked men

get by wicked meanes, how much soeuer it be, and thinke will stand them in

stead: see for this phrase Luke 16. 9.] profite nothing: [vz. at all, that is, can

not stand him in stead against the euils which are readie to fall vpon him, and

death that hangerth presently ouer his head: see Psalme 49. 6, 7, &c. [but

righteousnes [i. vpright and faithfull dealing, yea, though a man haue no

treasure at all] deliuereth from death [i. ouercommeth all euilles and dan-

gers whatsoeuer, and causeth that euen death it selfe is not hurtfull to the

righteous.] Verf. 3. The Lord [vz. who is faithfull and iust in all his pro-

mises] will not famish [vz. through any want or neede] *the soule of the right-*

eous: [i. the good mans life: see Psalme *34. 16.* Also Psalme *37. 25.* He mea-

neeth, that howsoeuer they be afflicted on euery side, yet shall they not bee di-

stressed or destituted for euer: see 2. Cor. 4. 8.] but he casteth away [or scat-

tereth, vz. as a thing of no account] the substance of the wicked. [i. all that he

hath and possesseth: and this he doth, either by taking it vterly from him, or

denying him the vse of it, though he haue it in possession: or by taking his

blessing of strength and profite from him and it. Verf. 4. A slothfull hand

[i. the hand that is giuen to idlenes and sloth, and will not labour, under-

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- standing by one part all the rest that must concurre in that action of worke] *maketh poore*: [vz. him that hath it, or is the owner of it. The word that is turned here *loathfull*, signifieth also *deceitfull*: q. d. he that is sluggish in doing of his duetie, and thinketh by craft to attaine other mens goods, shall surely come to beggerie] *but the hand* [i. the labour perfozmed with the hand and other parts and members of the bodie] *of the diligent* [i. of such as diligently go about their owne businesse, and abstaine from coueting, or craftie scraping together of other mens goods] *maketh rich*. [i. maketh men rich, and that through Gods especiall blessing, for otherwise it is impossible to
- 5 obtaine them: as Psalme 127. 2.] *Verf. 5. He that gathereth* [vz. things meete and necessarie for his maintenance] *in sommer*, [i. while time serueth, and he hath a good season. See what is said before concerning the Disimire, Chapt. 6. 8.] *is the sonne of wisdom*: [i. is a wise and good child, as he pro- ueth by effect, while in his vnderstanding and knowledge he taketh heed be- fore hand, to keepe him and his from shamefull beggerie] *but he that slee- peth* [i. he that is sluggish and slow, and doth no moze than if he slept sound- lie: see Chapt. 6. 10.] *in haruest*, [i. when he hath fit and conuenient time to doo things well in: Chapt. 6. 8.] *is the sonne of confusion*. [i. is such a one as by his follie bringeth shame of face vpon himselfe, and all those that ap- pertaine vnto him.]
- 6 *Verf. 6. Blessings* [i. plentifulnes and abundance of all manner of blessings, which he noteth by speaking in the plurall number] *are vpon the head of the righteous*: [i. are plentifully poyzed vpon the righteous man himselfe, putting a part for the whole, as Chap. 11. 2. 6. And yet because euery good giste commeth from aboue, Iames 1. 17. he doth chiefly speake of the head, because it lighteth first vpon it, and so from it descendeth to the rest of the members: see Psalme 113. 2.] *but iniquitie* [i. the sinne which the wicked committed against God and men, after that it is knowne] *shall couer the mouthes of the wicked*. [i. shall so stoppe and shut vp their mouthes, that they shall not only haue nothing to say, but shall bee choked as it were with their owne violence, as if a mans breath were stopped.]
- 7 *Verf. 7. The memoriall* [i. the remembrance or thinking vpon] *of the iust* [vz. whether he be alieue or dead] *shall be blessed*: [i. shall bee esteemed as a sweete and pleasant thing, yea worthe great praise] *but the name of the wicked* [i. all his glorie, and whatsoeuer seemeth excellent in him] *shall rot*. [vz. as a corrupt and vile thing: meaning further, that euer before God and man, it shall bee hated and lothed, euen as things that stinke through rottennes and corruption.]
- 8 *Verf. 8. The wise in heart* [i. he that is truly and indeede wise, for many out- wardly make a shewe of wisdom and haue it not within] *will receiue* [vz. reuerently & willingly, carrying with him also a purpose to obey the same] *commandements*: [vz. either from God and his word, or els from good men according to the same] *but the foolish in talke* [i. he whose disorderous heart moueth his lippes to murmur against good counsell] *shall be beaten*. [vz. for his rash hastie and murmuring speeches.]
- 9 *Verf. 9. He that walketh* [i. leadeth

leadeth the course of his life] *vprightly*. [vz. towards God and man, hauing a care that he stray not] *walketh boldly*. [vz. because he is assured of Gods good will towards him, walking faithfully in his calling] *but he that peruerteth his waies* [vz. from the rules of righteousness and truth, which God hath set him] *shall be knowne*. [vz. at the last, how close or secret soeuer it bee for a time.] Verſ. 10. *He that wincketh with the eye*, [i. he that secretly deuifeth or worketh mischief, he putteth the signe for the thing it selfe: see Chap. 6. 13.] *worketh sorrowe*. [vz. both to others, and himselfe also in the ende] *and he that is foolish in talke*, [i. such a one as neuer feareth to vtter his wickednes] *shall be beaten*. [see verse 8. of this Chap. He compareth the euill which is done dissemblingly, and as it were with the wincking of the eye, with that which is done openly, & with the manifest rapling of the tongue.] Verſ. 11. *The mouth of a righteous man* [i. the wordes which he uttereth and speaketh] *is a wellspring of life*. [i. bring with them all manner of plentie and continuance of good things] *but iniquitie couereth the mouth of the wicked*. see verse 6. of this very chapter. Verſ. 12. *Harred* [vz. once conceived and settled in the minde] *stirreth vp* [vz. very forcible and quicklie] *contentions*: [vz. both in word and deede amongst men, and that many times for small causes or none at all: vnderstanding also by *contentions*, both backbitings, and quarrellous bybraidings one of another with the offences and sinnes which they haue committed, which is very farre off from the duetie of humanitie or charitie] *but loue* [vz. if it bee vnfeigned, of one of vs towards another] *conereth* [vz. from other mens sight, hearing and knowledge] *all trespasses*. [vz. committed one of vs against another. This taketh not away brotherly admonition, or the Church discipline, but speaketh of priuate iniuries and offences against our selues, which holie loue doth keepe close, if in a good faith and holie conscience they may be kept close, dissembling them as it were, or els doth in tender pittie and compassion labour the amende-ment of them: Leuit. 19. 17.] Verſ. 13. *In the lippes of him that hath vnderstanding* [i. in the speech and wordes of a wise man: he putteth one instrument wherewith wordes bee vttered for the wordes themselves] *wisedome is found*. [i. a man shall easilie espie and perceiue great wisdom] *and a rod* [i. punishment and correction, euen as it were with a rod] *shall be* [vz. sent from God, yea and many times from men also] *for the backe of him* [i. vpon his backe] *that is destitute of wisdom*. [vz. and yet notwithstanding wil speake hand ouer head whatsoeuer commeth into his mouth.] Verſ. 14. *Wise men* [i. they that are indeede truly wise] *lay vp knowledge*: [vz. of good things, meaning by laying of it by, hiding it as it were within themselves, as chap. 2. 1. and Chap. 7. 1. Yet so, that when neede shall require, and occasion bee offered, they may bring it forth and vse it: see Math. 12. 35. Also Math. 13. 52.] *but the mouth of a foole* [i. the wordes which a foole or wicked person vttereth with his mouth] *is a present destruction*. [i. bring with them euen destruction, not only to the partie vttering, but many times to some person hearing

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- hearing: q. d. the wicked mans follie and want of knowledge is so great, that he can scarce begin to speake, but he will vtter wordes tending either to his owne destruction, or the great hurt of others.] Verſ. 15. *The rich mans goods* [i. the land, monie, and whatſoeuer els he hath] *are his ſtrong citie*: [i. are as ſure an ayde and defence vnto him, as he ſuppoſeth, as if he were in a walled towne] *but the feare of the needie is their pouertie*. [i. their pouertie maketh them to feare this and that, and leaſt one inconuenience or other ſhould fall vpon them.] Verſ. 16. *The labour of the righteous* [i. thoſe things which good people labour for and get by their labours: ſee labour ſo vſed, Chapter 5. 10.] *tendereth to life*: [i. to the maintenance and vpholding of his owne life, and other mens too in this life, ſee Ephes. 4. 28.] *but the reuenues of the wicked* [i. all the increaſe how great or little ſo euer it be that the wicked hath] *to ſinne*. [i. ſerueth not for his neede, but for pleaſure, and the ſatisfying of his wicked affections, one while in oppreſſion, another while in whooredome, &c.] Verſ. 17. *He that regardeth* [vz. diligently and attentively] *inſtruction*. [vz. whether it bee from God, or men as his meanes and instruments] *is in the way of life*: [i. is entred into that courſe that will bring him, not only to goodnes in this life, but in the end to eternall life alſo] *but he that refuseth correction*, [vz. as though he were a diſobedient and rebellious child] *goeth out of the way*. [vz. which leadeth to true bleſſednes either in this life, or in the life to come.] Verſ. 18. *He that diſſembleth hatred* [i. the corrupt affection of his heart] *with lying lippes*. [i. with fained wordes, which indeede are but lyes, making as though he bare a man good wil, where- as indeede he hateth him cruelly, and that vnto death] *and he that inuenteth ſlander*. [i. ſlanderous and faile reports againſt another man] *is a foole*. [i. a very wicked perſon. He noteth here two kind of perſons, which regard not inſtruction, to wit, hypocrites, and obſtinate fellowes: ſee beſore verſe 10. of this Chapter.] Verſ. 19. *In many wordes* [vz. ſpoken raſhly and vnaduiſedly] *there cannot want iniquitie*: [i. it cannot be auoided, but that there is great ſinne] *but he that refrainerh his lippes* [vz. from raſh and haſtie ſpeech, ſee Pſalme 34. 13.] *is wiſe*. [i. is truly wiſe indeede. He meaneth that a wiſe man is ſpare in his ſpeech, and vttereth nothing raſhlie, but doth beſore hand well ponder the ſame: otherwiſe it is a hard matter, but that amongſt ſuch as raſhly, and without choyce ſpeake many things, there ſhall be much ſinne in their ſpeeches. Neither mindeth he here to condemne abundance of wordes which tend to edification and doctrine.] Verſ. 20. *The tongue of a iuſt man* [i. the wordes and ſpeeches which he vttereth with his tongue, as beſore verſe 11.] *The mouth of a righteous man* [i. is as ſined ſiluer: [i. is as precious and excellent, as the moſt fine ſiluer: ſee Chapter 8. 19. Meaning by this manner of ſpeech, that they are moſt excellent and therefore to be imbraced] *but the heart of the wicked is little worth*. [i. is worth little or nothing at all. Now, if the heart, from whence the ſpeech firſt commeth bee of no regard, then much leſſe to be eſteemed are the wordes themſelues: ſo that he vnder-
- ſtanderh

the Prouerbes.

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standeth by *heart*, the words also, which doe manifest the same, for out of the abundance of the heart the mouth speaketh: see Math. 12. 34.] Verſ. 21. *The lippes of the righteous* [i. his good and holie words, as verſe 13. of this Chapter] *doo feede many*, [vz. with good things, as with the gift of knowledge, iudgement, utterance and ſuch like] *but fooles ſhall dye for want of wiſedome*. [q. d. ſo farre off is it, that they can feed many or any by their words and ſpeech, that for want of ſound iudgement and knowledge, they ſhall pull deſtruction vpon themſelues.] Verſ. 22. *The bleſſing of the Lord*, [vz. only; 22 or alone] *it* [vz. indeed and nothing but it] *maketh rich*, [i. maketh men rich, as verſe 4. of this Chapter. And how true this is, we haue it daylie confirmed by experience, and finde it written alſo Pſalme 127. 1, 2, &c.] *and he doth adde no ſorowes with it*. [i. God doth moſt perfectly make men rich, and ſetteth his farre off from all griefes, that the wicked haue with their riches.] Verſ. 23. *It is a paſtime to a foole to doo wickedly*: [i. he taketh great delight 23 and pleaſure in the ſame, as men doe in their ſports or paſtimes] *but wiſedome is vnderſtanding to a man*. [i. it bringeth him to great iudgement and vnderſtanding, both of Gods matters and mens.] Verſ. 24. *That* [vz. euill 24 and puniſhment] *which the wicked feareth*, [vz. to bee powred forth vpon him] *ſhall come vpon him*: [vz. both ſodainlie and certainly: ſee Chapter 1. 26, 27.] *but God will graunt* [vz. in great mercie] *the deſire of the righteous*. [i. ſuch good things as godlie men wiſh and pray for according to his will.] Verſ. 25. *As the whirle wind paſſeth*, [vz. away, and that with great be- 25 mencie and ſodainnes] *ſo is the wicked no more*: [vz. to bee ſeene, but he paſſeth from his place with as great ſwiftneſſe: ſee Pſalme 37. 37.] *but the righteous is as an eneralting foundation*. [i. ſhall remaine ſteadfaſt for euer and euer, as a foundation that cannot be removed.] Verſ. 26. *As vinegar* [vz. 26 hurtfull] *to the teeth*, [vz. of a man, becauſe the power and force of it, ſpeciallie if it be taken in any great quantitie, doth dull the teeth] *and as ſmoke* [vz. is hurtfull] *to the eyes*, [vz. of men, becauſe it doth not onely trouble them much many times, but alſo in ſome is a meane to drawe humors downe too faſt] *ſo is the ſlothfull* [i. idle or negligent perſon] *to them that ſend him*. [vz. about any affaires, either publique or priuate. He exhorteth men from bliſing heauie and ſluggiſh perſons, in perſormance of any their buſineſſes, becauſe they can get nothing by ſuch but trouble and griefe.] Verſ. 27. *The feare 27 of the Lord* [i. an unfeigned reuerence of God in mens hearts] *increaſeth the daies* [vz. of mans life, he meaneth by this ſpeech, that it is a meane to bring them with greater peace and proſperitie to the yeres which they ſhould liue by Gods appoyntment, or by their owne nature, or by the conſtitution of their bodies] *but the yeares of the wicked* [i. of their life] *ſhall be diminiſhed*. [vz. very much: And as Dauid ſaith in one of his Pſalmes, the vngodlie ſhall not liue out halfe his daies.] Verſ. 28. *The patient abiding* [vz. for 28 the execution and perſormance of Gods will] *of the righteous* [i. which the righteous haue and uſe] *ſhall be gladnes*: [i. ſhall certainlie in the ende bee re- compenced]

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compenced with abundance of ioy, for he speaketh of the plural number: and this must be vnderstood, not only because they hope they shall inioy gladnes, but also because their hope shall end in gladnes, and they obtaine that which they hoped for, and so be made throughly glad] *but the hope of the wicked* [i. both the thinges which he hoped for, and the hope he had to receiue them] *shall perish.* [i. come to naught, and so he shall be ouerwhelmed with sorowe, because he is frustrate of his hope.] *Verf. 29. The way of the Lord* [i. both the things which he commandeth, and the knowledge which good men haue of his prouidence and gouernment] *is strength to the vpright man:* [i. matter of great strength and boldnes against all euill and sorowe whatsoeuer] *but feare* [i. great sorowe and grieve, and continuall trembling] *shall be for the workers of iniquitie.* [or to them, when they shall looke vpon Gods waies and gouernment: see Hosea 14. verf. 9. And touching these words, workers of iniquitie, see Psalme 6. 8.] *Verf. 30. The righteous shall neuer be removed:* [vz. from the hope and feeling of good things, euen in this life] *but the wicked shall not dwell* [vz. long] *in the land.* [vz. but shall shortly be rooted out of it, and cut from it.] *Verf. 31. The mouth of the iust shall be fruitfull in wisdom:* [i. he shall most pleasantly and plentifully utter wise and holie things, euen as fruite peeldeth abundance, wherevpon words are called the fruites of the lippes. Isaiah 57. 19.] *but the tongue of the froward shall be cut out.* [i. he that giueth himselfe to speake frowardly and puerfly, shall be depriued of his speach, because the meane thereof shall be taken from him.] *Verf. 32. The lippes of the righteous knowe what is acceptable:* [i. they knowe and can speake those thinges, which will procure fauour, both before GOD and men] *but the mouth of the wicked speaketh froward things.* [i. the vngodlie spare not to speake such things as may displease both God and men.

Do. *Verf. 1.* Teacheth parents to reioyce in the gifts that God bestoweth vpon their children: & it teacheth children to strue to obtaine such things, that they may indeede make glad their parents hearts. *Verf. 2.* Teacheth men to take heede how they get their goods: vz. that they doo it vprightlie and not deceitfullie. *Verf. 3.* Doth comfortablie expresse the great care that God hath ouer his children, and his great iudgements against the wicked. *Verf. 4.* Teacheth euery man to walke faithfully and diligently in his calling auoiding idlenes. *Verf. 5.* Teacheth vs, to vse the opportunities, that GOD in mercie giueth vs, for the performance of any good thing. *Verf. 6.* Teacheth, that God indueth the godlie with al manner of blessings, but vtterly confoundeth the wicked and vngodlie. *Verf. 7.* Teacheth vs, that nothing that the wicked hath, is of any great continuance. *Verf. 8.* Teacheth vs two things: first patiently to beare the words of admonition and reproofe: secondlie, to beware of rash and hastie speach. *Verf. 9.* Teacheth vs, that there is no wickednes so secret, but God will at some one time or other bring it to light. *Verf. 10.* Teacheth vs, to beware of hypocrisie on the

the one side, and of open workings of euill on the other side. *Vers. 11.* Teacheth vs, that a good man out of the good treasure of his heart, bringeth forth good things. *Vers. 12.* Teacheth vs to flie hatred, and earnestly to imbrace sound and sincere loue. *Vers. 13.* Teacheth vs, that mens wordes are many times meanes to manifest either the wisdome or the follie of him that speaketh. *Vers. 14.* Teacheth vs, how dangerous and hurtfull rash and hastie speeches are. *Vers. 15.* Teacheth vs, that the wicked many times repose trust and affiance in the multitude of their riches. *Vers. 16.* Sheweth, both what contentednes the godlie haue, when it pleaseth God to blesse their labours, and how the wicked abuse euen their riches, and all thinges they haue, to the increase of iudgement against their owne soules. *Vers. 17.* Teacheth vs, how dangerous a thing it is to refuse good counsell. *Vers. 18.* Teacheth vs to flie from dissimulation, lying and slander. *Vers. 19.* Teacheth vs to shunne vaine babling, and multitude of words. *Vers. 20.* Teacheth vs, that the words of such as are truly wise bee very precious, but the imaginations and deuises of the vngodlie are of no account. *Vers. 21.* Teacheth vs, that we ought to refferre our wisdom and knowledge to the good of others. *Vers. 22.* Teacheth vs, that it is not mans wit or labour, but the blessing of the Lord only that maketh men rich. *Vers. 23.* Teacheth vs, that the wicked reioyce, and take pleasure in the performance of their wickednes. *Vers. 24.* Teacheth vs, that the vngodlie shall haue the selfe same punishments fall vppon them that they feare: also that God will graciously grant the requestes of his seruants. *Vers. 25.* Teacheth vs, that the vngodlie shall be destroyed, but the godly shall flourish continually. *Vers. 26.* Teacheth vs, what hurt a sluggish person doth, both to himselfe, and them that imploy him in any seruice. *Vers. 27.* Teacheth vs, that long yeares shall be to the godlie, but short and fewe daies to the wicked. *Vers. 28.* Teacheth vs, not only patiently to tarrie the Lords leisure, but sheweth vs, that if we doo so, we shall haue a ioyfull issue and end thereof. *Vers. 29.* Teacheth vs, that Gods prouidence is a great comfort to those that are his, and his iudgements terrible to the wicked. *Vers. 30.* Teacheth vs, what difference there is betweene the estates of the good and the bad. *Vers. 31.* Teacheth vs, that a godlie wise mans words, tend both to his owne commendation, and also to the good and profite of others. *Vers. 32.* Sheweth, that it is a great grace to speake in place and time conuenient. Also it teacheth, that the wicked giue their tongues libertie to vtter whatsoeuer euill their forward hearts can imagine.

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CHAP. II.

Co. **I**N the other Chapter, specially in the last verse of it, he had taught men to use good and gracious words, and to auoide all euill and corrupt speeches. Now in this Chapter, and specially in the first verse of it, he teacheth men to looke to their dealings and actions, and so proceedeth on to other instructions.

Di. **T**His Chapter may be diuided into three parts. In the first he speaketh against false weights, pride, the frowardnes of the wicked, trust in vncertaine riches, and against the wicked themselues, exhorting men on the other side to strue to all vpright dealing, true humilitie, and other good fruits, annexing a promise thereto for the better fructifying of his doctrine, and this reacheth from verse 1. to the end of the 9. In the second, he intreateth of the blessings which come by good and wise gouernours, of the hurt that pride, slander and idlenes yeeld, and by the contrarie he sheweth, what inconueniences insue for want of good gouernours, &c. from verse 10. to the end of the 21. In the third, he dealeth against foolish women, niggardlines, couetousnes, trust in riches, contention, and such like: and on the other side, commendeth liberalitie, care for obeying of good things, and for winning of men to God, &c. And this reacheth from verse 22. to the end of the Chapter.

Se. Verf. 1.



Also balances [vz. vsed in buying and selling, he putteth the balance for all thereto appertaining] are an abomination vnto the Lord: [i. are such things as the Lord abhorreth and condemneth by the Lawe: see Leuit. 19. 35, 36. Deuter. 25. 13, 14, 15, 16. And vnder this he condemneth all fraudulent dealing in buying and selling whatsoeuer] but a perfect weight [i. an vpright and iust weight: In the Hebrew text it is stone, because they were wont to weigh with stones] pleaseth him. [vz. greatly or much.] Verf. 2. *When pride commeth, [vz. vpon any man, i. when any man beginneth to waie proude against or aboue others] then commeth [vz. vnto him] shame: [vz. amongst and before men. He meaneth, that contempt is the companion of pride: see Prouerb. 16. 18.] but with the lowlie [vz. in heart, as well as in outward shewe] is wisdom. [i. true wisdom, which lowliness and wisdom toyned together do truly exalt a man: see Prouerb. 15. 33. Also 18. 12.]* Verf. 3. *The vprightnes of the iust [i. their vpright and iust dealings towards God and men] shall guide them: [vz. euen whether they would come, or els it shall keepe them safe and sound for euer, and leade them thow*

rowe out the whole course of their life, till they come to the hauē of safetie here, and of heauen in the life to come, as may appeare by the verses following] *but the frowardnes of the transgressors* [i. of such as transgresse Gods law: meaning by peruerfnes or frowardnes, not onely that which is in themselves, but also that wherewith they doe, either on the one side oppresse others, or on the other side peruert, or make them like naught vnto themselves] *shall destroy* [i. shall be a forcible meane to pull vpon them from God a iust destruction.] Ver. 4. *Riches* [vz. whether they bee gotten iustly or vniustly, that is not the matter] *auaile not* [vz. any whit at all] *in the day of wrath* [i. at any time when God sheweth himselfe angrie: q.d. such as trust, when God laeteth any either publike or priuate calamitie vpon them, to bee deliuered through their riches, they are much deceiued: see Ezech. 7. 16. Zepha. 1. 18.] *but righteousnes deliuereth from death* [i. the righteous are deliuered either from bodilie punishments in this life, or els altogether from eternall death: see this expounded befoze, Chapt. 10. 2.] Ver. 5. *The righteousnes* [i. the good conscience and faithfull dealing] *of the vpright* [vz. in heart as well as in word, for both must concur] *shall direct his way* [i. keepeth him vpright in this life, and ordereth the whole course of the same, so that he hath good successe in all things, and falleth not, because he laboureth continually to followe Gods will] *but the wicked shall fall* [vz. certainlie and assuredly] *in his owne wickednes* [i. either as he is walking in his owne wicked and crooked waies, or els in that wickednes that he hath deuised against others, he shall be snared: but I rather like of the first sense.] Ver. 6. *The righteousnes of the iust* [see befoze verse 5. of this Chapter] *shall deliuer them* [vz. from eternall death, and all hurtfull dangers in this life, as verse 4. of this Chapt.] *but the transgressors* [vz. of Gods lawe] *shall be taken* [vz. certainly and sodainly] *in their owne wickednes* [i. in that which they had deuised against others, and indeede lated vpon them: see Psalme 7. 15. or els expound it as verse 5. of this Chapter.] Ver. 7. *When a wicked man dieth*, [vz. here amongst men] *his hope* [i. both the hope he himselfe had to oppresse others, and the hope that other men had in him] *perisheth*, [vz. utterly, and commeth to nothing] *and the hope of the vniust shall perish* [q.d. be assured of this, that his hope shall take no effect: and he repeateth the thing for the moze certaintie of it: I knowe other men reade it and expound it ocherwise, but me thinketh this is plaine.] Ver. 8. *The righteous escapeth* [vz. throwe the goodnes and mercie of God] *out of trouble*, [i. out of sundrie and manifold troubles: see Psalme 34. 19.] *and the wicked shall come in his stead* [vz. into affliction and troubles: q.d. we doe oftentimes see it fall out, that the wicked man commeth into the place of the righteous man being deliuered from trouble, euen as it were a redemption for him.] Ver. 9. *An hypocrite* [i. he that thinketh one thing with his heart, and speaketh another thing with his mouth] *with his mouth* [i. with his false & counterfeit words: mouth, put for woꝝds vttered with the mouth, as sundrie times befoze] *hur-*

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- terh his neighbour:* [vz. either while he bringeth men to the state of dissimulation that he himselfe is in, or els, while he seemeth friendly in words, yet in heart wishing him euill, he laboureth to destroy him and his substance] *but the righteous shall be deliuered* [vz. through Gods grace and goodness, from such hypocrites and dissemblers] *by knowledge.* [vz. of their falsehood and hypocrisie, and by a wise foresight shall deliuer himselfe and others from their corruption.]
- 10 *Verf. 10. In the prosperitie of the righteous* [i. when good men prosper, flourish, and are exalted] *the citie* [i. the people of the citie, if they be godlie wise, and indued with understanding: and this must not only bee referred to cities, but to kingdomes, he putting a part of a kingdome for the whole] *reioyceth*, [vz. exceedingly, and as it were with singing and shouting; for so much I suppose the Hebrew word and text will yeelde] *and when the wicked perish*, [vz. from amongst men, meaning when they dye] *there is ioy.* [vz. yea great ioy, amongst the people of the kingdome or cities: they reioyce in the one, because of the good they receiue from them, and reioyce at the departure of the other, because of the euilles they indured vnder them.] *Verf.*
- 11 *11. By the blessing of the righteous*, [i. by the good deedes and good words of godlie men, which are called blessings, because that by them God doth after a sort poure blessings vpon the people] *the citie is exalted:* [vz. very much, that is, it hath a great name, and flourisheth mightelie] *but it is subuerted* [i. quite and cleane destroyed] *by the mouth of the wicked.* [i. by wicked wordes and counsels that the vngodlie utter and giue, see verse 9. of this Chapter.]
- 12 *Verf. 12. He that despiseth* [vz. either in countenance, worde, or deede] *his neighbour*, [i. any man that is any manner of way ioynd vnto him] *is destitute of wisdom:* [i. betwaieth himselfe to bee a very foolish man] *but a man of vnderstanding* [i. he that is truly wise indeede] *will keepe silence* [i. will temper himselfe, and abstaine from shewing contempt any manner of way against another.]
- 13 *Verf. 13. He that goeth about as a slanderer*, [vz. of other men. It seemeth to bee a metaphoze taken from pedlers, who ming'le sundrie sortes of ware together, and go from place to place to utter those things which they haue receiued of others: so slanderers tell that to one, which they haue heard of another, and goe hether and thether to gather vp tales to tell to other men, and yet many times tell them otherwise than they heard them] *discouereth a secret:* [which is a wicked thing, specially if it bee committed to a man: this gadding from place to place with tales, is forbidden by God. Leuit. 19. 16.] *but he that is of a faithfull heart*, [vz. towards God and his brethren] *concealeth* [i. keepeth close] *a matter.* [vz. committed
- 14 *unto him:* meaning it of such matters as ought to be kept close.] *Verf. 14. Where no counsell is*, [i. In what place soeuer, there is not holie and right counsell: for otherwise there is no state so corrupt but hath a counsell: where by we see, that a wicked counsell is as no counsell before God:] *the people fall:* [vz. by sundrie meanes into sundrie mischiefes, that cannot be auoyded] *but where many counsellors are*, [i. where there is store of graue, wise, and holie
- man,

men, to giue good counsell, and their counsell bee accepted and regarded] *there is health.* [vz. to the people and subjects: meaning by *health*, all outward blessings, as prosperitie, peace abroad, quietnes at home, and a great number of such like. The Rabbins referre this to warre; but I take it to be such a sentence as verse 11. of this Chapter is, and to be general, stretching it selfe to the right gouernment of Magistrates, and their wholesome counsels.] Vers. 15. *He shall be sore vexed,* [vz. amongst men, and euen in him- 15 selfe] *that is suretie* [vz. to another man] *for a stranger,* [i. for one whom he knoweth not] *and he that hateth suretiship,* [vz. vnlasse he haue good cause to enter into the same] *is sure.* [vz. from danger, grieve and veration. How this must be vnderstood, see Chapt. 6, vers. 1, &c.] Vers. 16. *A gracious wo-* 16 *man* [i. such a one as is indued with a right reuerence of God, and decked with that hidden man of the heart, which consisteth in a meeke and quiet spirite, which spirite also is acceptable before God, & obtaineth fauour amongst men. 1. Pet. 3. 4.] *attaineth honor,* [vz. amongst men, by her good and vertuous demeanes, and so consequently praise and commendation, as Pro. 31. 30.] *and* [I suppose this would rather be turned as] *the strong men* [in Hebrue it is *violent*, meaning such as being terrible, and fearefull to others, get riches by all manner of meanes, whether lawfull or vnlawfull, it killeth not] *attaine riches.* [vz. amongst men.] Vers. 17. *He that is mercifull* [vz. 17 towards others, specially when they are distressed and needie] *rewardeth his owne soule:* [i. doth good vnto himselfe, also as well as vnto others; for so it pleaseth God to reward the good workes of his seruants] *but he* [vz. who- soeuer he be] *that troubleth* [vz. vniustly and without cause, by what means so euer it be, either in word or deed] *his owne flesh,* [i. his neighbour, or other men: as Isaiah 58. 7.] *is cruell* [vz. not only to them, but euen against him- selfe also. Some reade it thus] *but the cruel man* [i. he that is hard hearted and cruellly bent against others] *troubleth his owne flesh,* [i. hurteth himselfe, while he casteth from him all lawes of nature and curtelie: Ande I confesse that the Antichesis or opposition of this verse, moze plainlie appeareth so, and yet I see no reason why the other sense may not as well stand.] Vers. 18. *The wicked worketh a deceitfull worke:* [vz. both to himselfe, and 18 against others: to himselfe, because he is deceiued of that which he thought to obtaine as a reward, many times getting a cleane contrarie thing, as miserie for prosperitie: and against the good, because he seeketh by deceitfull meanes to destroy them] *but he that soweth righteousness,* [i. is plentiful in vpright and well doing: see Galath. 6. 7, 8, &c.] *shall receiue* [vz. from the Lord, yea and many times from men also] *a sure reward.* [i. a reward that shall not deceiue him, neither whereof he shall be deceiued.] Vers. 19. *As* 19 *righteousnes leadeth to life:* [vz. both here and in the world to come: vnder- standing by *righteousnes* the sound fruites of a holy conuersation, both to- wards God and men] *so he that followeth euill,* [i. fostereth and feedeth the same within him, and seeketh the performance thereof] *seeketh his own death.*

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- [vz. both of bodie and soule, without vnfeigned repentance and amendment
 20 of life.] Verſ. 20. *They that are of a froward heart,* [vz. either againſt God
 or men: meaning ſuch as are neuer pleaſed with any thing] *are abomination
 to the Lord:* [i. are ſuch as the Lord abhorreth and cannot abide: ſee verſe 1,
 of this Chapter] *but they that are vpright in their way,* [i. haue care of a ho-
 lie and iuſt conuerſation towards God and man: ſee Pſalme 119. 1.] *are his*
 21 *delite.* [i. are ſuch as he much delighteth in.] - Verſ. 21. *Though hand ioyne
 in hand,* [i. though the wicked indeuour by all the ſtrengthes, ſubtilties, and
 aydes that they haue or can procure] *the wicked ſhall not be unpuniſhed:* [q. d.
 for all that they cannot eſcape Gods puniſhments: ſee Chapter 16. 5.] *but*
the ſeede of the righteous [i. euen his poſteritie] *ſhall eſcape.* [vz. iudgements
 and puniſhments ſent from God, though ſometimes it pleaſeth him to cor-
 rect them to their amendement: q. d. not only the godlie, but their poſteritie
 ſhall be deliuered; whereas the vngodlie, though he get many to take his
 part ſhall not eſcape, when as the godlie ſhall deliuer both himſelfe and o-
 22 thers.] Verſ. 22. *As a iewell of gold* [vz. is an vnſeemely thing] *in a ſwines*
ſnout, [vz. becauſe the ſwine will deſile it with dirt and myre] *ſo is a faire wo-*
man, [i. ſo is it vnſeemely for one to be indued with beautie, which indeede is
 a good giſt from God] *which lacketh diſcretion.* [vz. to gouerne her ſelfe mo-
 deſtly, ſoberly, and in the feare of God: q. d. beautie doth as little become a
 23 mad or ſoliſh woman, as a precious iewell doth become a ſolwe.] Verſ. 23.
The deſire of the righteous is only good, [i. they deſire nothing but that which
 is good, for that word *only* is an excluſiue particle, ſhutting out euill things.
 Not meaning, that they neuer wiſh euill, but rather that for the moſt part
 they deſire good] *but the hope of the wicked* [i. the wicked may hope or looke
 for nothing els] *but indignation.* [i. vengeance from God, or els ſuch thinges
 24 as ſhall vexe and grieue them, and make them angrie.] Verſ. 24. *There is*
[i. a man, putting it alſo for a certaine number of men] *that ſcattereth,* [i.
 liberally beſtoweth the goods and poſſeſſions, which God hath bleſſed him
 with all: ſee Pſalme 112. 9.] *and is more increaſed:* [vz. in riches and abun-
 dance, though the ſpeciall bleſſing of God, and the right uſe of theſe things]
but he that ſpareth more [vz. either from himſelfe or others, which is the
 common fault of couetous perſons and niggards] *then is right,* [i. than he
 may and ought to doe] *ſurely commeth to pouertie.* [vz. notwithstanding all
 his pinching and ſparing: q. d. ſo farre off is it, that the niggardly man ſhall
 increaſe and waxe rich, as the liberall doth, that he ſhall haue euery day leſſe
 25 than other, and become more needie.] Verſ. 25. *The liberall perſon* [vz.
 towards others, but ſpecially towards the godlie poore] *ſhall haue plentie:*
[i. giuen him from the Lord] *and he that watereth,* [vz. others with his
 ſtoze] *ſhall alſo haue raine.* [vz. giuen him from the Lord, that he may more
 and more doe good vnto others. The metaphozes of watering, and hauing
 raine, would bee conſidered, and marke that this verſe differeth not much
 26 from the next before going.] Verſ. 26. *He* [vz. whoſoeuer he be] *that with-*
draweth

the Prouerbes.

draweth the corne, [vz. from the market, where it should be sold, keeping
 against a deare time] *the people will curse him:* [i. speake, as iustly they haue
 occasion, all manner of cuill of him, as that he is couetous, miserable, &c. see
 for this fault Amos 8. 5, 6, & c.] *but blessing shall be vpon the head of him* [i.
 he himselfe shall be blessed and well spoken of amongst men, whosoever he
 be, see Chapter 10. 6.] *that selleth corne.* [vz. plentifully and good cheape, so
 that the poore may be prouided for: vnderstanding by corne in this verse, all
 manner of vittaille and prouision.] Ver. 27. *He that seeketh* [vz. careful. 27
 he and diligentlie: for so much doth the Hebrew word import] *good things*
 [vz. not only for himselfe, but for other men also] *getteth fauour:* [vz. there-
 by, and that both before God and men] *but he that seeketh euill,* [vz. either a-
 gainst himselfe or others, whether it bee of ignorance or of knowledge, see
 verse 19. of this Chapter, where he turneth it by following euill] *it shall come*
to him. [vz. certainlie and assuredlie, and that many times before he thinke of
 it, or be aware of it.] Ver. 28. *He that trusteth* [vz. any whit at all, yea 28
 though it be neuer so little] *in his riches,* [i. in the riches which GOD hath
 giuen him, or he hath gotten] *shall fall:* [vz. as a withered leafe, or rotten
 bowe, falleth from the tree: see the trueth of this Luke 12. 15, 16, & c.] *but*
the righteous shall flourish [vz. exceedingly, or very much: meaning by flourish-
 ing, prospering] *as a leafe.* [vz. which shall not fall or fade, as Psalme 1. 3.
 The word turned here a leafe, signifieth also a branch, as Nehem. 8. 15.]
 Ver. 29. *He that troubleth his owne house,* [vz. by vnwise gouernment of the 29
 things which God hath giuen him, either prodigally consuming them on
 the one side, or miserably sparing them on the other: vnderstanding by these
 words his owne house, all the things that God hath blessed him withall, as
 patrimonie, goods, &c.] *shall inherite the winde,* [i. shall bring to passe, that
 his possession shall goe into the winde as it were, and he haue nothing left
 him: q. d. he shall be brought to such extremitie, that he shal haue nothing left
 him but the ayre] *and the foole* [i. the wicked man brought into such want]
shall be seruant [i. shall be glad to be a seruant] *to the wise in heart.* [i. to him
 that is truely wise in God.] Ver. 30. *The fruite of the righteous* [i. the com- 30
 modities and fruites which men may receiue from a righteous person] *is as*
a tree of life, [i. as a tree that giueth life: see before Chapt. 3. 18. He mea-
 neth, that the righteous man is liuely in his doctrines and precepts] *and he*
that winneth soules, [i. gaineth and getteth men to God, and bringeth them
 to the sound knowledge and worship of his Fatherlie: see for this phrase
 Iames 5. 20.] *is wise.* [i. is right wise, or wise in God, vsing his knowledge
 and talent, not only to his owne good, but to the good of others.] Ver. 31. 31
Behold, [q. d. I speake a strange and wonderfull thing, therefore marke it
 well] *the righteous shall be recompenced* [vz. with iudgements from God,
 for his transgressions] *in the earth:* [i. while he liueth here vpon the earth]
how much more then the wicked and the sinner. [q. d. how much more shall
 they feele Gods heauie iustice vpon them. By wicked and sinner he vnder-
 standeth

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standeth men notoriously euil, as Psalm. 1. 1, 6. And for the true meaning of this place see, 1. Peter 4. 17, 18. &c.

Do. *Vers. 1.* Teacheth vs to auoide falshood, and to practise truth in all our dealings. *Vers. 2.* teacheth vs to auoide pride, and to embrace true humilitie of minde. *Vers. 3.* Teacheth vs, to followe vpright dealing, and to shunne all peruerfines, and frowardnes. *Vers. 4.* Teacheth vs, that riches, cannot put back from vs, Gods iustice for our sinnes, and that we should carefully strue to holy conuersation. *Vers. 5.* Teacheth vs, that vpright dealing shall neuer want a blessing, and that the wicked, rather than he should not be punished, shall be ouertaken with his owne sinne. *Vers. 6.* Deliuereth the selfe same doctrines. *Vers. 7.* Sheweth that death sent from God shall preuent the wicked, from enioying those things they hoped for. *Vers. 8.* Setteth out Gods mercie towards the good, and his iustice vpon the wicked. *Vers. 9.* Teacheth vs, to flie from hypocrisie, and to auoide also all words that may hurte any. It teacheth also that the knowledge which God giueth his children, is very profitable, both for themselves and others. *Vers. 10, 11.* Teacheth, that it is a great blessing from the Lord to haue godly and wise Magistrates: and that it is a curse, where the Magistrates bee wicked and foolish: also that the people may reioyce, as in the prosperous estate of the good, so in the ruine and decay of the wicked. *Vers. 12.* Teacheth vs, to auoide all manner of contempt of others, and to learne holy silence, vnlesse great occasion be offered of speache. *Vers. 13.* Teacheth vs, two things, first to auoide slaundering and the disclosing of secrets: secondly to bee faithfull in such matters, as be committed to our credit. *Vers. 14.* Teacheth vs, how necessarie it is, for men admitted to gouernement, to bee furnished, with wisdom, experience and many other good graces: as also what good effectes and holie blessings doo flowe and followe therupon. *Vers. 15.* Teacheth vs, to take heed and beware of suretiship. *Vers. 16.* Sheweth, that modestie in women, is a notable meane to bring them to credit. *Vers. 17.* Teacheth vs, both to take heede of cruelty and hard heartednes, and also to exercise the deedes of pittie and mercie. *Vers. 18.* Teacheth vs, what great ods there is, both betweene the workes, and therewards, of the godly and vngodly. *Vers. 19.* Setteth out the vnlikely reward of good and euill dealing. *Vers. 20.* Teacheth vs, to auoide frowardnes of heart, and to labor to a sincere life and conuersation. *Vers. 21.* Teacheth vs, first that no strength and pollicie, can preuent or driue away Gods vengeance that shall light vpon the wicked: also that God is gracious, to the faithfull and their seede. *Vers. 22.* Teacheth, that outward proportion and comelines of bodie without holy qualities of the mind, is not onely nothing worth, but a great disgrace also, to the partie that hath it. *Vers. 23.* Teacheth vs, to wish and desire good things onely. *Vers. 24.* Teacheth vs, to practise liberality, and to abhorre niggardlines. The same doth also, *vers. 25, 26.* teache vs, that

that if God haue blessed vs with store we should prouide, that other might be plenteously releued, and not couetouslie to hoord vp against the day of dearth. *Verse 27.* Teacheth vs, to procure good, both to our selues and others, as much as in vs lyeth. *Verse 28.* Teacheth vs, to cast away from vs, vaine trust and confidence in worldly riches. *Verse 29.* Teacheth vs, for feare of after-claps to beware of prodigalitie on the one side, and of miserable pinching on the other side. *Verse 30.* Teacheth vs, to haue a care, for the conuerlion and winning of others to GOD. *Verse 31.* Teacheth vs, that abundance of plagues, shall fall euen in this life, vppon the impenitent sinners.

CHAP. 12.

THis Chapter hangeth upon the former thus; In the last verse of the other he sheweth what great iudgements from God are prepared for the wicked euen in this life, and in the first verse of this Chapter, he sheweth one good meane, whereby those punishments may be auoyded, to wit, in reuerent hearing of holy counsel, and in laboring to profit by the corrections, which God layeth upon men. Co.

I Suppose this chapter, as the former may be diuided into three partes: the first reacheth from *verse 1.* to the end of the *8.* Wherein hee intreateth of obedience to good counsell, and Gods corrections, of Gods fauour towards the good, and his iustice towards the bad, of the stabilitie of the righteous, and the fleeting estate of the wicked, of a good and euill woman, of the thoughts, wordes, and counsels of the good and bad. The second parte reacheth, from *verse 9.* to the end of the *16.* wherein hee dealeth against the vaine glorious, the cruell, the idle, the proude, and the wrathfull persons, commending on the other side, the contented minde, pitifulnes of heart, diligence in labor, true humilitie, and the brideling of hate or anger. The third reacheth from *verse 17.* to the end of the Chapter, wherein he speaketh against bitter wordes, lying speeches, deceite, idlenes, &c. And contrariwise intreateth of truth, quietnes in words, diligence in trauaile, and of the vnlikely reward of the good and bad. Di.

Verf. 1.



HE [vz. who soeuer he bee] that loueth [vz. in Sc. deede and vnfainedly] instruction, [vz. either from God by his word, or from men as his Ministers] loueth knowledge: [i. sounde and sincere iudgement: and the reason hereof is, because that by instruction men come to knowledge: q.d. hee that loueth and liketh of a good meane whereby a good thing is obteyned, doth loue and like of the good thing it selfe] but he that hateth correction [vz. either from God or man] is a foole [i. a

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[i. a wicked person. We meaneth, that the righteous, who peeldeth to the instructions and corrections of the Lord, doth not onely thankfully receaue the same, but is prouoked thereby, more and more to growe vp in heauenlie wisdom: see Psalme. 94. 12.] Verſ. 2. *A good man* [i. hee that hath care and conscience, both to knowe, and to perſorme good things] *getteth fauour of the Lord* [i. is accepted and well liked of the Lord: and yet hee maketh mention of getting, because we muſt by prayer and other holy meanes ſecke it, though we knowe it is by God ſpeciall giſte, that ſo we may be prouoked to praye, and exerciſe our ſaythe] *but the man of wicked imaginations* [i. hee who thinketh nothing els but euill againſt other, yea and himſelf alſo in the end] *will he condemne.* [i. the Lord wil pronounce him guiltie of wickednes] Verſ. 3. *A man cannot be eſtabliſhed* [vz. long to continue vpon the earth] *by wickednes* [i. by deuiling and perſorming euill things: q. d. let the wicked thinke by their wickednes to make their ſtate ſtrong, yet is it a matter impoſſible, that they ſhould long continue and indure,] *but the roote of the righteous* [i. the righteous himſelfe and all thinges whatſoeuer appertayning to him] *ſhall not bee moued.* [vz. for euer: it ſeemeth to bee the ſame in other wordes which is expreſſed beſore chap. 10. 25. And he maketh mention of the roote, becauſe if the roote bee ſound and proſper, the body and braches cannot chuſe but doo well.] Verſ. 4. *A vertuous woman* [vz. ſuch a one, as is deſcribed afterwards in this booke, chap. 31. 10, 11. &c.] *iſ the crowne of hir huſband* [i. is a great glorie, honoꝝ, and credit vnto him: ſee Philip. 4. 1. 1. Theſſal. 2. 19. alſo 1. Corinth. 11. 7.] *but ſhe that maketh him aſhamed* [vz. by her euill manners, folly, or wicked life, meaning alſo, by making him aſhamed, byinging of him into contempt amongſt men] *iſ as corruptions in his bones* [i. as greuous and paynefull vnto him, and almoſt as incurable, as greuous diſeaſes, that haue not onely eaten the fleſh, but entered into the bones.] Verſ. 5. *The thoughts of the iuſt are right* [i. they thinke vpon iuſt, right, and holy things] *but the counſels of the wicked* [i. their conſpiracies, and practiſes] *are deceitfull* [i. full of craſte and ſubtiltie: he oppoſeth to the godly, the wicked, and to their thoughtes, the ſubtilties and craftes of the vngodly.] Verſ. 6. *The talking of the wicked* [i. all their wordes and ſpeech is to lye in waite for blood] [i. tendeth all to this end, to ſpoyle men and to take their liues from them:] *but the mouth of the righteous* [i. good mens wordes and ſpeeches: ſee chap. 10. 31.] *will deliuer* [vz. from danger and deſtruction] *them.* [i. thoſe, for whole life, the wicked lye in waite.] Verſ. 7. *God ouerthroweth the wicked* [vz. thoroꝝe his iuſt iudgement againſt them for their ſinnes: or it may bee turned thus,] *the wicked overthrowe themſelues* [vz. thoroꝝe their owne vngodlines] *and they are not:* [vz. to be found amongſt men alieue, but dye and decaye: ſee Ierem. 31. 15. and Matth. 2. 18.] *but the houſe of the righteous* [i. he and all whatſoeuer apperteyneth vnto him] *ſhall ſtande.* [vz. firme and ſure and not be ſhaken: ſee chap. 10. 25.] Verſ. 8. *A man* [vz. of what ſtate or condition ſo euer he be]

be] shall be commended [vz. amongst men] for his wisdom: [i. for his wise,
and sincere handling of matters : it may be vnderstoode also, as though hee
should be commended, according to the measure and proportion that he hath
receaued of it] but the froward of heart [i. he that doth things rashly and fro-
wardly] shall be despised. [vz. both of God and men.] Verſ. 9. He that is
despised [vz. of other men] and is his owne seruant, [q.d. and yet notwith-
standing, is sufficient of himselfe, doing his owne busines, wheresoeuer it
be] is better [i. is in a better case, and that by many degrees] than hee that
boasteth himselfe [vz. of his great honor, riches, &c.] and lacketh bread. [i.
suffereth want, and hath little or nothing to mainteyne himselfe with all.
For bread here is put for all manner of maintenance.] Verſ. 10. A righte-
ous man [i. a good and faithfull dealing person] regardeth the life of his beast,
[i. hath a good eye to preserve it, meaning by this speeche that hee is merci-
full, if to beasts, much more to men : q.d. he is so gentle and courteous, that
he neglecteth not his owne cattell, but giueth them their meate, attendance,
and all other things necessary in due time, how much more then doth he care
for his household and needy persons] but the mercies of the wicked [vz. if hee
haue any at all, which also may be doubted of] are cruell [i. tend euen to cru-
elty, and haue crueltie mingled with them. Some reade it thus,] but the
mercies of the wicked, are the mercies of a cruell man [i. they haue no more
mercies, then a cruell and outrageous person hath.] Verſ. 11. He that
silleth his land [i. is faithfull and paynefull in his calling, for hee putteth one
soyle, vz. husbandrie for all] shall be satisfied with bread [i. shall not onely
haue sufficient maintenance, but fulnes of it, hee vseth the worde bread, for
meate, drinke, cloth, and all things necessarie, for the maintenance of mans
life,] but he that followeth [vz. as an example in his dealings and behauior,
and trade of life] the idle [i. idle headed fellowes, and such as giuing them-
selues to vanitie, woulde not followe any honest trade, or occupation. The
same word, is turned Iudges 9. 4. vaine. One referreth it rather to the things
than to the persons, and indeed I suppose the Antichesis or comparison
would better stand so] is destitute of vnderstanding [i. of right vnderstand-
ing, how wise so euer he seeme notwithstanding in his owne eyes.] Verſ.
12. The wicked desireth, [vz. very greatly and earnestlie] the net of euills
[i. all manner of meanes, whereby he may cast others into many euills and
mischiefes, and so hurt and grieue them. Some turne it thus] the net of euill
[vz. men: q.d. he wisheth to vse the same deceites to oppresse good and inno-
cent people with all, that the wicked vse. Some turne it thus] the wicked
desireth the ayde of euills [i. ayde and defence against them : q.d. he hath an
earnest desire to be established and defended from all euills, but his desire is
in vaine, as verſ. 3. of this chap. and this I rather like of] but the roote of the
righteous [see before verſ. 3. of this chap.] giueth fruite. [I would rather read
giueth it, [vz. defence against euill and mischief.] Verſ. 13. The euill man
is snared [vz. fast, and caught very sure] by the wickednes of his lippes, [i. by
his

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his wicked wordes uttered with his lippes : q.d. the naughty man, by his owne lewde wordes, bringeth all manner of greefe and destruction vpon himselfe] but the iust shall come out of aduersitie [vz. by the wisdom of his wordes and speech, hee shall escape great affliction, and manifolde dangers, meaning, that eyther by the wise weighing of his wordes, he taketh heed of distresse, or if he fall into any trouble, doth thereby deliuer himselfe from the

14 same.] Verſ. 14. *A man* [i. a good and wise man] shall be satiate with good things [i. shall obteyne plenty and abundance of good things] by the fruite of his mouth, [i. by the good, wise, and holy wordes which he uttereth with his mouth, as thanks giuing is called the fruite of the lippes, Heb. 13. 15 : q.d. euery good man shall receaue moſte large and excellent fruite of his speech, when he shall speake learned, right, and holy things] and the recompence of a mans hands, shall God giue vnto him [i. God will recompence him, meaning euery man according to the works done in this flesh : and so in this parte of

15 the verse, he passeth from wordes to deedes.] Verſ. 15. *The way of a foole* [i. the trade of life and conuersation which hee affecteth, pea whatſoeuer thing he liketh, vnderstanding by foole, a peruerſe wicked man] is right in his owne eyes : [i. seemeth so to be in his owne iudgement, how crooked & froward ſoeuer it bee before God and good men] but he that heareth counsell [i. good and holy counsell, meaning also by hearing of it, practiſing and obeying of it] is wise. [vz. in deed : q.d. whatſoeuer a foole doth, he doth it without aduise or counsell of other men, why ſo ? Because he is caried away, with an ouerweening of his owne deuises, whereas the wise man bleth other mens counsels, and trusteth not to himselfe.]

16 Verſ. 16. *A foole in a day* [i. very quicklie and ſone, pea euen in that day and at that preſent, wherein he shall be provoked to wrath, shall be knowne to be a foole, because he cannot ſuppreſſe his raging wrath] shall be knowne by his anger : [vz. againſt others : q.d. he cannot put off or defer his wrath, but by and by manifeſteth it, and ſo withall bewrapeth his folly] but he that couereth ſhame [vz. offered vnto him, by ſome iniury or outrage : he meaneth not here to allow of hypocrisie and diſſimulation, but that whoſoeuer hee is, which can patiently put by wronges, offered or done him, and ſtirreth vp no brawles or contentions, but rather will ſuffer than reuenge, or declare his rage and furie vnto men, (which thinge alſo after a ſort, might purchaſe ſhame to himſelfe) hee I ſay, that

17 thus can doo] is wiſe [vz. indeede, or truly wiſe.] Verſe 17. *Hee that ſpeaketh* [vz. from his heart, and that plainly and openly] truth, [i. true things] will ſhewe right conſciences : [i. will not bee either afraid or aſhamed to declare to, and before others his vpright dealing] but a falſe witneſſeſh deceit. [i. all manner of deceit both in heart and word, that he may the more

18 cunningly couer his craft.] Verſ. 18. *There is* [vz. a man, meaning thereby great numbers in the worlde : ſee Chapt. 11. 24. Alſo Chapt. 13. 7.] that ſpeaketh words like the pricking of a ſword : [I would rather turne it, like the perſings or thruſſings in, or through with a ſword, that is, that ſpeaketh ſuch ſharpe

sharpe, bitter, and pernicious words, which pearce a man as much as gre-
 nous thrusts with a sword's point, whether it be by false witness bearing, or
 otherwise by the evil speech and deadly poison of the tongue] *but the tongue*
 [i. the words and speeches, because they are bittered by the tongue] of wise
 men [i. of men which are truly wise indeed] is health. [i. healthfull and pro-
 fitable both to themselves and others.] Verſ. 19. *The lippe of truth* [i. not 19
 only true speeches, but specially and chiefly the persons uttering them] shall
 be ſtable for euer: [i. shall not only last and continue, but be alwaies like unto
 themselves, not varying in tales or speeches] *but a lying tongue* [i. lyes and
 lyes] varieth incontinently. [i. are not onely variable in the matters they
 deale withall, but vanish away quicklie, because they are of no longer conti-
 nuance but a moiment.] Verſ. 20. *Deceit is in the heart of them that ima-* 20
gine euill: [vz. against others, meaning that they performe their mischiefs
 against others by craft and deceit: but I rather allowe his reading who tur-
 neth it thus] *deceit falleth into the heart of such as imagine euill:* [i. the wic-
 ked are many times destroyed by their owne subtiltie and craft, the conside-
 ration whereof bringeth unto them most greuous sadness] *but to the coun-*
ſellers of peace [i. to such as shall perswade and counsell men to good things]
 shall be joy. [vz. both of heart and bodie, and so the Antithesis agreeth very
 aptly.] Verſ. 21. *There shall none iniquitie* [i. no greuous punishment for 21
 sinne or iniquitie committed, for he doth not mind to exempt good men from
 sinning in this life] *come* [vz. from the Lord] *to the iust:* [i. to the good and
 holie man: q. d. whatſoever iudgements fall vpon him for sinne, he shall not
 lue long in the same, as though he were an abiect: see verſ. 13. of this Chap.
but the wicked are full of euill: [vz. both of transgression, and of punishment
 for it, committed against God.] Verſ. 22. *The lying lippes* [i. both lyes and 22
 lyes] *are abomination to the Lord:* [i. the Lord cannot abide them: see
 Chapter 6. 17. Also Chapter 11. 1.] *but they that deale truly* [vz. both in
 word and deed] *are his delight:* [i. are such as he taketh delight and pleasure
 in: see Chapt. 11. 20.] Verſ. 23. *A wiſe man concealeth knowledge:* [i. the 23
 knowledge that he hath, not that he keepeth it close altogether, but hauing
 it in him as it were in a treasure house, doth utter it in fit time and place, and
 as may bring greateſt grace to the hearers] *but the heart of the fooler publi-*
ſheth fooliſhnes. [i. as they haue conceiued fooliſhnes in their hearts, so they
 ſpare not ſhameleſſie as it were to utter it: see Eccleſ. 10. 3.] Verſ. 24. *The* 24
hand of the diligent [i. such as be laborious and painefull in their callings: he
 putteth a part for the whole] *shall beare rule:* [vz. ouer others, Chapter 10.
 verſe 4. He ſaith, *maketh rich:* and here he vſeth another word, because that
 through riches they obtaine power, and ſo get rule ouer others] *but the idle*
shall be vnder tribute. [vz. of others, meaning hereby that they shall be in
 ſlauerie and very poore eſtate.] Verſ. 25. *Heauines* [vz. of heart, ſpecially 25
 if it be once deeply rooted and ſetled in the ſame] *in the heart of man* [vz. of
 what calling or ſtate ſoever he bee] *doth bring it downe:* [i. doth through ſor-

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- rowe deppresse and keepe it vnder, meaning the heart : for we know that sadness doth no whit at all profite men, but rather cast them many times into deadlie and grieuous diseases] *but a good word* [i. euen one word of comfort spoken chearefully] *reioyceth it.* [i. many times maketh it glad againe : the
- 26 *plaine pꝛoofe of this is euery mans owne particular experience.*] *Verf. 26. The righteous is more excellent* [vz. by many degrées, and in euery respect] *than his neighbour.* [vz. who careth not for righteoulnes and goodnes : and this he speaketh, because the world and common sort of people think the iust men to be abiects] *but the way of the wicked* [i. the order of life and conuersation wherein they walke] *will deceiue them.* [vz. at the last, howsoeuer they flourish in the pleasures of sinne, which last but a while, as the Apostle saith to the Hebrewes.] *Verf. 27. The deceitfull man* [i. he that giueth himselfe to deceit] *roseth not* [i. hath neither pleasure nor profite of that] *that he rooke in hunting.* [i. of that which he atchieued, either by intollerable paines taking, as hunters doe, or els by stealth and indirect meanes, such as hunters vse many times : the reason is, because that betweene his mouth and the morsell he hath many discommodities and lets, so that he cannot inioye that which he hath gotten] *but the riches of the diligent man* [i. of him that trauaileth faithfully and painfully] *are precious.* [i. excellent and very good. One readeth it thus] *but the diligent person enioyeth the precious substance of a man.* [i. is made owner and possessor of precious and excellent things, be-
- 28 *longing many times to a wicked person.*] *Verf. 28. Life* [vz. both true life in this world, and eternall life in the world to come] *is in the way of righteousness,* [i. is to be found and obtained by a righteous and holie conuersation] *and in that pathway* [vz. of a good and holie life] *there is no death.* [vz. which is eternall, though the bodilie death appꝛehend the good as well as the bad, as appeareth by many examples.

Do. Verse 1. Teacheth vs, that he that harkeneth to good counsell, and profiteth by the Lords corrections, is in a blessed estate : as on the other side, he must needs be miserable that thriueth not by the one or the other. *Verf. 2.* Teacheth vs, that God loueth the good and hateth the euill, also that euill thoughts and imaginations are sinne before God. *Verse 3.* Teacheth vs, that wickednes hath no certaintie or assurance, but that godlines shall continue and abide for euer and euer. *Verse 4.* Teacheth vs, what a blessing it is to haue a good wife, and what a curse it is to haue an ill wife. *Verse 5.* Sheweth, what great difference there is betweene the thoughts of the wicked, and the deuises of the godlie. *Verse 6.* Sheweth, that the very words of the wicked fauour of crueltie, and the speeches of the godlie tend to mercie. *Verse 7.* Setteth out Gods iudgements against the wicked, and his mercie towards the good. *Verse 8.* Teacheth vs, that wisdome is praise worthy, and follie and frowardnes shall be despised. *Verse 9.* Teacheth vs, that the poore man in his pouertie is better, than the vainglorious boaster that hath

hath nothing. *Verse 10.* Teacheth vs, that we should haue care for the preservation of those things which God giueth vs, much more for reasonable creatures: it teacheth vs also that the wicked haue no bowelles of compassion at all. *Verse 11.* Teacheth vs, to followe the calling wherein God hath placed vs with all diligence, and to auoide idlenes. *Verse 12.* Teacheth vs, that no aide that the wicked hath or can desire will helpe them against Gods iudgements. *Verse 13.* Teacheth vs, that euill words are hurtfull to the partie vsing them, and good words profitable to the partie vsing them, and to others also. *Verse 14.* Teacheth vs, that God rendereth vnto euery one according to his words and deedes. *Vers. 15.* Teacheth vs, not to bee wise in our owne eyes: also to hearken to the graue counsell of others. *Vers. 16.* Teacheth vs, that wrath and rage of men bewraieth their follie, and patient bearing of reuenge argueth great godlines. *Verse 17.* Teacheth vs to speake truth, and to auoide false witnes bearing. *Verse 18.* Teacheth vs to abstaine from sharpe and bitter words, and to giue our selues to charitable and profitable speeches. *Verse 19.* Teacheth vs, that as godlie men are constant in their speeches, so the wicked, and such as giue themselves to lying, varie alwaies in their talke. *Verse 20.* Teacheth vs, to perswade and counsell men to good things. *Verse 21.* Teacheth vs, that in the middest of all punishments vpon the wicked, God will either fatherly correct, or els altogether deliuer his children. *Vers. 22.* Teacheth vs to abhorre lying, & to speake the truth from the bottome of our harts. *Vers. 23.* Teacheth vs, to take heed that we do not bewray the follie of our hearts by much babling: also that wee direct our speech in such sort to such persons, and at such time, as may bring most grace to the hearers. *Verse 24.* Teacheth to vse diligence in our callings, & to auoide idlenes. *Vers. 25.* Teacheth vs, to speake good & comfortable words to the heauie hearted & sorrowfull. *Verse 26.* Teacheth vs, that the godlie are better, than the wicked of the world account of them: also that sinne is deceitfull. *Verse 27.* Teacheth vs, that the wicked, thorow Gods iust iudgement vppon them, haue not the vse of those things which they enioy and possesse. *Verse 28.* Teacheth vs to followe the way of godlines, because it doth not only deliuer vs from eternall death, but bring vs to euerlasting life.

CHAP. 13.

IN the 28. verse of the last Chapter, he earnestly commended a holie conuersation. And in the first verse of this Chapter, he sheweth by what means this may be attained, v^z. by diligence both in hearing and obeying of all holie instructions.

THE Chapter may bee diuided into three parts: the first reacheth from *verse 1.* to the end of the *8.* wherein he teacheth the right vse of the eares and

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and mouth, commendeth diligence and dispraiseth idlenes, and speaketh against lying, flaundering, hypocrisie, & other manner of wickednesses. In
 2 the second, he speaketh against pride, contention, vaine riches, contempt of the word, and follie: commending on the other side, the righteous, the wife, the diligent, the obediēt person, and such as vnfeignedly feare God,
 3 from *verse 9.* to the end of the 16. In the third part he dealeth against vnfaithfull messengers, contempt of instruction, wicked companie, &c. and commendeth faithfulness, obedience, choyce of companie, Gods fauour towards his children, and the good which commeth by moderate correction: from *verse 17.* to the end of the Chapter.

Sc. Verſ. 1.



Wise sonne [i. childe, whether it bee sonne or daughter] *will obey* [vz. in deed and truth] *the instruction of his father*: [i. which his father shall giue him: vnderstanding by the name father, parents, as by the name sonne befoze, child] *but a scorner* [i. such a one as doth despise the doctrines of wisdom] *will heare no rebuke.* [vz. from other men for his amendment: meaning by hearing, regarding: for this word scorner, see Chapt. 9. 7, 8, 12.] Verſ. 2. *A man* [i. a good and wise man] *shall eat good things* [i. shall finde and enioy them] *by the fruite of his mouth*: [i. by his good and wise words: see Chapt. 12. 14.] *but the soule of the trespassers* [i. the trespassers themselves both in bodie and soule: and yet he maketh mention of the soule, because it is the principall part] *shall suffer violence.* [vz. from God, and manie times from men, as Genes. 6. 11.] Verſ. 3. *He that keepeth his mouth,* [vz. from idle or euill speech: meaning hereby, such a one as hath a care, not in words to passe the bounds of his calling, or godlines] *keepeth his life*: [vz. in peace, quietnes and prosperitie] *but he that openeth his lippes,* [vz. to lewd and wicked speeches: in the word opening is a metaphoze taken from harlots, as appeareth Ezech. 16. 25.] *destruction shall be to him.* [i. he shall bee
 4 destroyed by his lewd words and speeches.] Verſ. 4. *The sluggard lusteth,* [i. he hath a desire or wishing onely, and nothing els] *but his soule* [i. he himselfe] *hath nought* [vz. besides his bare wishes: q. d. the slothfull desire many things, and feede themselves with bare wishes, but in the meane while, because they labour not, they obtaine nothing of the things which they desire] *but the soule of the diligent* [i. the diligent and laborious person himselfe] *shall haue plentie.* [vz. of all good things, yea more many times than they wish or
 5 desire: see Chapt. 11. 25.] Verſ. 5. *A righteous man hateth* [vz. vnfeignedlie, and euen as it were a filthie and stinking thing] *lying words*: [i. lyes, and all things thereto appertaining] *but the wicked causeth slander and shame.* [vz. to himselfe and others by his lying speeches: meaning also, that he doth so much loue and embrace falshood, that he will be contented to be coun-

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ted a filthie person, and hated of all good men, rather than depart from it.] Verſ. 6. *Righteouſnes* [i. faithfull and holie dealing] *preſerueth* [vz. beſore God and euen in this life] *the vpright of life*: [i. ſuch as leade an bright and bleſſed life] *but wickednes* [vz. againſt God and men] *ouerthroweth* [vz. through Gods iuſt iudgement] *the ſinner*. [i. the notozious euill men: ſee Chap. 1. 10.] Verſ. 7. *There is* [vz. a man, that is ſundrie men: ſee Chap. 7 12. 18.] *that maketh himſelfe rich*, [vz. by his boaiſting words, and ſo would be accounted by the pompe he beareth amongſt men] *and hath nothing*: [q. d. and yet for all that, he is worth little or nothing] *and* [vz. there is another man, or another ſort of people] *that maketh himſelfe poore*, [i. would ſeeme ſo to be beſore men] *hauing* [vz. notwithstanding that] *great riches*. [i. great abundance of riches. Moſt interpreters agree, that the firſt part of the ſentence is ſpoken againſt vaine glorious boaiſters, amongſt whom little or nothing is to be had: and the latter to bee vnderſtood of ſuch as haue contented mindes: the former I like well, but the latter I like not, becauſe the comparison is not ſo fit, and therefore I would haue it to bee vnderſtood as beſore, vz. of feigning pouertie, when they haue great abundance.] Verſ. 8. *A man* [i. euery man that hath wit and vnderſtanding] *will giue* [vz. francklie and freeſtie] *his riches* [i. all the riches that he hath] *for the ranſome of his life*: [i. for the redemption of it, or to redeeme it, if he bee in danger to loſe it: ſee Pſalme 48. 7. 8.] *but the poore* [vz. man] *cannot heare* [vz. as to redreſſe it] *the reproch*. [vz. vttered againſt him. His meaning, I thinke, cometh to this much in effect, that riches and pouertie haue both their commodities and their diſcommodities: for as to rich men their riches are profitable for the maintenance and pompe of this life, and pouertie is diſcommodious to the poore; ſo riches are ſundrie times diſcommodious to the rich, becauſe they procure many dangers to the owners thereof, and yet pouertie is commodious at the leaſt in this reſpect, becauſe mens hearts are free from the feare of enuious perſons, who would inſnare them, and they haue not ſo ready an occaſion to reuenge themſelues as otherwiſe.] Verſ. 9. *The light of the righteous* [i. the great bleſſings and good things which in great plentie ſhall be powred forth vpon them. It is vſuall in the Scripture, by *light* to vnderſtand all good and prosperous things: and I take it to be a metaphoricall ſpeech borrowed from the light of the Sunne, which firſt riſing, and afterwards increaſing in brightnes, ſeemeth it ſelfe to reioyce, whileſt enlightning all things, and euen the whole face of the earth it maketh them glad] *reioyceth*: [i. maketh glad both themſelues, and other that behold it: q. d. the righteous ſhall continuallie enioy felicitie, gloſſe, life, gladnes, &c. ſee Pſalme 97. 11.] *but the candle of the wicked ſhall be put out* [i. that little eſtate of felicitie and prosperitie which they ſeeme to haue in this life, ſhall ſodainlie vaniſh away: q. d. there is as great difference betweene the ioyes of the good and the bad, both in reſpect of the greatnes and continuance thereof, as is betweene the Sunne and a candle, and their ſeueral lights and continuance:

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- 10 see Chapt. 4. 18, 19.] Verſ. 10. *Only by pride* [i. through pride of heart: meaning vnder the word *only*, that pride is not the only cause of contention, but one of the chiefest: for many times men braule euen of peruersnes and of fond emulation and enuie against other] *doth man* [i. doo men, for he speaketh of them all; as though they were but one] *make contention*: [i. stirre by strife one of them with another] *but with the well aduised* [i. with such as both can giue good counsell, and will humblie hearken to other mens good speeches] *is wisdom*. [vz. to take heede that they kinde not strife, or foster contention.] Verſ. 11. *The riches of vanitie* [i. after some, vaine riches, which are so called, because they vanish away; but I suppose that he meaneth such riches as are gotten by any vaine, false, or vngodlie way whatsoeuer] *shall diminish*: [vz. certainlie, meaning that indeede they should bee brought to nothing and consumed] *but he that gathereth* [vz. riches and goods] *with the hand*, [i. with the labour of his owne hands] *shall increase them*. [vz. through Gods especiall blessing, for otherwise it cannot bee: see Chapt. 10. 2, 4. Also Chapt. 12. 24. His purpose is to commend diligence, and to teach men to auoide idleness, craft, and whatsoeuer els.] Verſ. 12. *The hope that is deferred*, [i. the thing hoped for, if it be put off from time to time, and not quicklie perſormed] *is the fainting of the heart*: [i. it maketh a mans minde to faint and quaille] *but when the desire* [i. the thing desired, wished, and looked for] *commeth* [vz. vnto men, i. is granted them] *it is as a tree of life*. [i. it is a most sweete and pleasant thing, and as a man would say, a very proper and healthfull medicine for a minde that languisheth in lusting and desiring: see Chapt. 3. 18.] Verſ. 13. *He that despiseth the word* [vz. of almightie God, or the good word of exhortation drawne from the same] *he shall be destroyed*: [vz. certainly, and assuredly, through the iust iudgement and vengeance of GOD vpon him] *but he that feareth the commandement*, [vz. of GOD, vnderstanding by feare, an humble reuerence and loue, and by one commandement all commandements of God whatsoeuer, yea euen the whole lawe] *he shall be rewarded*. [vz. from the Lord: neither can the Papistes gather, neither neede any man feare out of this, merites; because there is a great difference betwixt desert, and reward.] Verſ. 14. *The instruction of a wise man* [i. such holie and wise instructions as hee giueth] *is as the wellspring of life* [i. is not onely plentifulfull of good thinges but also bringeth with it, both to himselfe, and those whome he instructeth life in this life, and afterwards eternall life: see chap. 10. verſ. 11.] *to turne away* [vz. men: q. d. it serueth also to this ende, for this is added, for the more plaine and full declaration of the matter] *from the snares of death* [i. from such snares, as if men be caught therewith, kill them: he meaneth specially sinnes, which bring with them eternall death.] Verſ. 15. *Good vnderstanding* [vz. of such thinges as God hath manifested vnto vs in his worde, vnderstanding also hereby god wit, holy wisdom, and the gift wisely and learnedly to utter good thinges] *maketh* [vz. men that haue it]

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acceptable [vz. both before God and men : see chap. 3. 4.] but the way of the disobedient [i. their order of life, and course of conuersation] is hated. [vz. both of God, and also of good men.] Ver. 16. *Euery wise man* [i. euery one that is truly wise] will work [vz. the things that he doth] by knowledge [i. sound and right knowledge : q. d. whatsoeuer he doth, he will do it with wisdom and iudgement, and not rashly] but a foole will spread abroad [i. betwix and publish] folly [i. his owne folly : see chap. 12. 23.] Ver. 17. *A wicked messenger* [i. an unfaithfull one, and such a one as dooth not truly execute his message or charge] shall perish [vz. many times thowowe Gods iust iudgements, and that or euer he thinketh of it] into euill : [i. into affliction, sorrowe, grief, and punishment, and so hurting himself also, smarte. h. iustly, for his unfaithfulness] but a faithfull Ambassador [i. hee that faithfully performeth his charge] is preservation [vz. to himselfe, to him, or them that send him, and to those also, for whose cause he is sent.] Ver. 18. *Pouertie and shame* [vz. from God, but yet in the presence of men] is to him [vz. whosoever he bee] that refuseth instruction : [vz. of goodnes : q. d. he that will not regarde good and holy counsell, shall fall into beggery, and be made a shame amongst men] but he that regardeth correction [vz. to followe it, and to become the better by it] shall be honored [i. he shall flourish with riches and honor, and be accepted both of God and men.] Ver. 19. *A desire* [i. the thinge desired, as ver. 12. of this chap.] accomplished [vz. by good and holy meanes, for here he speaketh of the desiring of good things, and the lawfull accomplishment thereof] delighteth [vz. very greatly] the soule : [i. the party withing or desiring the same : one parte put for the whole, and yet hee dooth not without cause make mention of the soule, because in it is the quality or faculty of desiring] but it is an abomination vnto fooles [i. a lothsome and tedious thing, yea such a matter as their affection dooth utterly abhorre] to departe from euill, [i. from that euill whereunto they are naturallly giuen, and which they foster and feede in themselves, thowowe a vaine pleasure and delight in the same.] Ver. 20. *He that walketh with the wise* [i. is conuersant and familiarly acquainted with wise persons] shall be wise [i. thowowe Gods blessing shall become wise by meanes of wise speeches and talkes, that shall passe from them] but a companion of fooles [i. he that ioyne himselfe in society and fellowship with the wicked] shall bee afflicted. [vz. euen as they themselves, either because he committeth sinne with them, or consenteth to euill : as Rom. 1. 13.] Ver. 21. *Affliction* [i. punishment and vengeance sent from the Lord] followeth [vz. euen as the shadowe doth the body, meaning also, that it dooth euen pursue them so egerly, that it leaueth them not, till they be utterly destroyed] sinners [i. peruerse and obstinate sinners : see chap. 11. 3.] but vnto the righteous, God will recompence [vz. of his large liberality and goodnes] good, [i. all good things for this life, and the life to come.] Ver. 22. *The good man shall giue* [i. leaue behind him] inheritance [i. goodes and lands to be inherited] vnto his Childrens Childerne [i. vnto his posteritie]

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- posteritie for many generations: see Psalme. 128. 6. he meaneth, that the Lord will in mercy shewe such fauour to good men, that not onely they themselves shall enioy their landes and living, but euen their issue after them, vnto many generations.] *and the riches of the sinner* [i. the goods and lands that he possesseth] *is laid up* [vz. safe and sure] *for the iust.* [vz. that they may possesse and enioy them. Hee meaneth that neither the wicked themselves, nor their vngodly seede and posteritie after them shal inioy them, but the good shall haue them. How true this is, see Iob. 27. 16, 17. see also Ester.
- 23 8.7.11.] *Verf. 23. Much fooode* [i. much graine and cozne mate for foode: so is the word taken Gen. 42. 2.] *is in the feild* [vz. that is well tilled and manured, though perhapes the soyle it self be somewhat barren] *of the poore:* [i. of that man, who though he be poore, yet notwithstanding is diligent in his labour] *but the field is destroyed without discretion.* [he meaneth, that the cozne in the field, can come to little or no profit, where there is not good husbandrie, and good gouernement. One readeth it thus:] *But there is* [vz. a man] *who consumeth himselfe* [i. both himselfe and all that he hath] *thorowe slugishnes* [or els vnkilfulness, for the word importeth both, and is set here against the knowledge and diligence of the poore laboring man: q. d. by idleness and want of skill hee commeth to nothing, and is vtterly consumed.]
- 24 *Ver. 24. He that spareth* [i. withholdeth from the correction and chastising of his child,] *his rodde,* [i. the rodde of correction, which God hath committed into his hands] *hateth his sonne:* [i. his child, as ver. 1. of this chap. meaning that he is euen as though he did hate him, because that not correcting him, he is a cause, that he falleth into euill, by meanes whereof, he doth at the length, pul vpon him his owne destruction] *but he that loueth him,* [vz. vnfeinedly, and with the loue of a godly father] *chasteneth him* [vz. measurably: and according to the offence committed] *betime.* [i. in good season, and while that he is tender and yong, least growing in yeres, he growe in strength and courage, and so either little regarde, or vtterly refuse, all fatherly correction.]
- 25 *Verf. 25. The righteous eateth,* [vz. of the giftes and blessings which God hath bestowed vpon him,] *to the contentation of his minde:* [i. to the satisfiing of himself, for he noteth vnder that word, not onely contentednes, but abundance also] *but the bellie of the wicked* [i. the wicked himselfe, a part for the whole, putting also bellie, for the stomack, wherein resteth appetite] *shall want* [vz. many times great store of Gods blessings: he meaneth that good men, haue alwaies sufficient and abundance, but the wicked neuer: see Psal. 34. 10. also Psalme 37. 16.

Do. Verse 1. Teacheth children their duty, vz. to obey the good instructions of their parents: it teacheth vs also, to beware of scorning, and of contempt of admonition. *Verf. 2.* Teacheth vs, that the good wordes of good men are profitable both to themselves and others: also that the wicked shall not escape iudgement. *Verf. 3.* Teacheth vs, to be warie and circumspect

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in our words, and to auoyde babling and much speech. *Vers. 4.* Teacheth vs, to auoyde sluggishnes, and to bee painefull and faithfull in our callings. *Vers. 5.* Teacheth vs, to abhorre lying. *Vers. 6.* Setteth out the vnlikelie rewarde of righteousnes and wickednes. *Vers. 7.* Teacheth to beware, as of vayne boasting on the one side, so of counterfeiting pouerty on the other side. *Vers. 8.* Teacheth vs, that riches and pouertie haue either of them, their profite, and their disprofits. *Vers. 9.* Teacheth vs, Gods fauour towards the good, and his iudgements vpon the wicked. *Vers. 10.* Teacheth vs, that pride is the mother of strife: but they that are humble, will yeeld to good counsell and peace. *Vers. 11.* Teacheth vs, that euill gotten goods shall come to nothing: also that diligence and labor is a meane to get and increase riches. *Vers. 12.* Teacheth vs, to doo good quicklie and in good season, least otherwise the gift either come too late, or be not so acceptable. *Vers. 13.* Teacheth vs, that the contempt of Gods word, shall neuer escape unpunished. *Vers. 14.* Teacheth vs, that good counsell is a good meane, to make mento auoyde the snares of sinne. *Vers. 15.* Teacheth vs, that Gods gifts in any must be reuerenced, and sinne and iniquitie abhorred. *Vers. 16.* Teacheth vs, to doo all things according to iudgement and discretion: and to take heed, that either by word or deede wee bewray not the follie of our hart. *Vers. 17.* Teacheth vs, to deale faithfullie in the charges wherein we are placed, both that wee may thereby auoyde euill and also procure good vnto our selues and others. *Vers. 18.* Teacheth vs, that contempt of good counsell is a meane of beggery and shame: as on the other side obedience to good speeches, is the high way to honor and estimation before GOD and men. *Vers. 19.* Teacheth vs, that we may reioyce, when lawfull and holy things are done for vs; also that it is a very harde matter, to drawe the vngodly from sinne. *Vers. 20.* Teacheth vs, to make choyce of our companie, cleauing to such as are good, and flying from the euill. *Vers. 21.* Setteth out, the vnlikelie reward of the good and the bad from God. *Vers. 22.* Teacheth vs, that good men thorowe Gods blessing, leaue their goods and lands to their posteritie, euen many ages togeather one after another: also that God in his iustice doth many times depriue the wicked of their wealth, and giueth it to the good. *Vers. 23.* Teacheth vs, that labor is a meane to make men rich: also that for want of labor and good gouernement, many things are consumed. *Vers. 24.* Teacheth parents, to correct their children, but yet so, that they doo it in measure, and in such sort, and at such a time, as it may doo the parties corrected most good, not onely for the time present, but also for the time to come. *Vers. 25.* Setteth out Gods fauor towards the good, and his iustice towards the wicked and vngodlie.

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CHAPT. 14.

Co. **I**N the latter end of the other chapter, he had spoken of Parents and children, and now he beginneth this chapter, with a treatise of women, passing on from thence, to describe generall duties, appertayning to all states, ages, and sexes whatsoeuer.

Di. **T**HIS chapter may bee diuided into foure partes. In the first hee intreateth, of a wife and foolish woman, of the feare and contempt of God, of pride, and humilitie, of labor, and husbandrie, of a faithfull and lying witness, of the scomer and wise person: of the foolish, and the prudent or righteous man, from *vers. 1.* to the end of the *9.* In the second he intreateth of the heart or conscience, of the wicked and the Godly, of an vpright way, of heauinesse of heart, of a wicked heart, of easines to beleue euerie tale, and of the foolish and the wise man: from *vers. 10.* to the end of the *18.* In the *3.* third he speaketh of the euill persons, of the poore and rich, of the proud, and the mercifull, of euill thinkers and good men, of painfull labor and wicked words, of riches and follie, of a faithfull and lying witness, and of the reuerence and feare of the Lord: from *vers. 19.* to the end of the *27.* In the *4.* fourth part, hee speaketh of kings and their power, of bridling anger, of enuie, of oppression and pitie, of the ends of the wicked and the godlie, of wisdom, iustice, and the fauor or displeasure of a Prince, and this reacheth from *vers. 28.* to the end of the chapter.

Se. **V**ers. 1.



Wise Woman [i. euery woman that is truly wise, feareing God, and regarding their household affaires in holines and modestie,] *buildeth her house* [vz. not so much with outward furniture and shewe, as while that by hir labor, and the right gouernement of her household, she doth by all meanes keepe, defende, and increase the same] *but the foolish*

[vz. woman, who is set against the wise woman mentioned befoze] *destroyeth it* [i. her house and familie] *with hir owne hands* [i. whilst that vnheede-ly, by hir naughtie deedes, negligence, and euill gouernement, she suffereth all things to goe to wracke.] **V**ers. 2. *He that walketh in his righteousness,* [i. leadeth an vpright life voyde of hypocrisie: and it is called *his righteousness*, not because he hath it of himselfe but because God in great mercie hath communicated the same vnto him] *feareth the Lord* [vz. vnfeinedly] *but he that is leaude in his waies,* [i. leadeth a leaud and lose life] *despiseth him* [i. offere-eth as much as in him lyeth despite and contempt against the Lorde, because he despiseth his lawe: q. d. by the order of a mans life, euen as it were

by

by certaine frutes, may a man be knowne, whether he be godly or wicked.]
 Verſ. 3. *In the mouth of the fooliſh* [i. in wicked mens wordes vttered with
 their mouth] *is the rodde of pride* : [i. is there great and wonderfull pride,
 wherewith in the height of his minde, hee dooth not onely ſtrike ſometimes
 and hurt other men, but giueth other men ſtanding by and hearing, ſtaues,
 and clubbs as it were, to ſtrike himſelfe,] *but the lippes of the wiſe* [i. wordes
 vttered with their lippes, as ſundrie times beſore] *preſerue* [vz. from hurt
 and danger,] *them* [i. both the wiſe themſelues, and others that depende vpon
 them : the reaſon is, becauſe they obſerue a meaſure, and wiſedome in
 their ſpeeches, that they neither hurt themſelues nor others: ſee chap. 12. 6.]
 Verſ. 4. *Where none Oxen are*, [vz. ſuch as can worke and goe to plowe, be-
 ing accuſtomed to the yoke and tillage. *Understanding* hereby all worke-
 men, and whatſoeuer appertayneth to huſbandrie] *there the crib is emptye* :
 [i. there is nothing, no not for the beaſtes to eate, much leſſe is there any
 thing in the barnes or ſtoehouſes : for vnder one hee vnderſtandeth all the
 reſt] *but much increaſe commeth* [vz. to the good huſbandman,] *by the*
ſtrength of the Oxe, [vz. that laboureth in tillage, meaning thereby, all huſ-
 bandrie and tillage, with al things thereto appertaining whatſoeuer.] Verſ.
 5. *A faithfull witneſſe*, [i. a faithfull man being called ſooth to witneſſe any
 thing] *will not lye* : [vz. for any cauſe whether it be for fauor, feare, flatterie,
 or otherwiſe,] *but a false record* [vz. againſt men] *will ſpeake lies*. [vz. for
 euerie cauſe and in euerie place: meaning that hee that hath falſified his faith
 in publike iuſtice, will not ſpare to ſtrayne it in priuate ſpeeches : ſee chap. 6.
 19.] Verſ. 6. *A ſcorner* [i. he that ſcoffereth and ſcorneth at all good things,
 ſee chap. 1. 22.] *ſeeketh* [i. maketh as though he would ſeek for, or els in-
 deede ſeeketh for it, but not to a right end] *wiſedome*, [i. Gods heauenlie
 wiſdome] *and findeth it not* : [q. d. for all that hee findeth it not : the reaſon
 is becauſe he ſeeketh it not as he ſhould, that is diligently and earneſtly, and
 to a right end, that is Gods glorie, and the comfort of his childzen,] *but*
knowledge [vz. of God and his myſteries] *is eaſie to him that will vnderſtand*
 [i. that hath a minde, and laboureth to attayne it: and he ſaith it is eaſie, mea-
 ning to be founde, becauſe ſhe offereth hir ſelfe vnto all : as chap. 1. 20. And
 Chapter 8. 1.] Verſ. 7. *Depart* [vz. quickly and with haſt] *from the foo-
 liſh man*, [i. from the wicked man, that hath his heart ſeaſed and poſſeſſed,
 with all manner of follie and euill] *When thou perceaneſt not in him* [i. ſo
 ſoone, as thou findeſt that he hath not] *the lippes of knowledge*. [i. wordes that
 ſauor of ſounde knowledge, iudgement and wiſedome.] Verſ. 8. *The wiſ-
 dome of the prudent* [i. the wiſdome, that he hath] *is* [i. conſiſteth ſpecially in
 this] *to vnderſtand* [i. to haue a diligent and watchfull eye to] *his way* : [i.
 his whole life, and the courſe thereof whether he imploie it, in wordes, deeds,
 or both : q. d. this is his duety, and herein his wiſdome appeareth, diligent-
 ly and with iudgement to weigh whatſoeuer hee attempteth, auoyding al-
 waies raſhneſſe,] *but the fooliſhneſſe of the fool is deceit* [i. tenderly wholly and
 altogether

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- altogether to deceit: q.d. the foales in their folly, regard this thing specially to
 9 decreaue others. *Verf. 9. The foole* [i. all foolish and wicked persons, as
 appeareth because the word is of the plurall number in the Hebrew text]
maketh a mocke of sinne, [i. maketh no more account of it, than of a mat-
 ter of sport or play: see Chapter 10. 23.] *but among the righteous there*
is fauour. [i. vnspoynd good will one of them towards another. Some
 readeth it farre otherwise, and maketh another sense of it, which also I
 rather allow of, thus] *Sinne* [vz. which the wicked and vngodlie men com-
 mit, and they knowe one by another,] *maketh foales to agree* [vz. one of them
 with another: q.d. their partaking in wickednes, ioyneth the wickedes
 minds one of them towards another,] *but among the righteous* [i. the good
 and holy people] *that which is acceptable* [vz. before God & good men,] *ma-*
keth agreement, [vz. among themselues: q.d. god things only tie god mens
 10 minds together.] *Verf. 10. The heart* [vz. onely] *knoweth* [vz. perfectly and
 thorowly] *the bitternes of his soule,* [i. the heauines and grief that the soule in-
 dureth] *and the stranger* [i. whatsoeuer is without] *shall not meddle with his*
ioye. [i. with the ioye of the heart or soule. For the inward ioye which wee
 haue in the heart, none knoweth so well as wee our selues, neither are wee
 able by any outward signes to expresse the greatnes of the inward ioye. In
 the meane while we learne, not to giue our selues too much ouer to sadnes or
 11 ioy, but to keepe the golden rule of measure or mediocritie in both.] *Ver. 11.*
The house of the wicked [i. he, and all that he hath] *shall be destroyed:* [vz.
 through Gods iust iudgement] *but the tabernacle of the righteous* [i. he him-
 selfe, and all that appertaineth to him] *shall flourish.* [vz. through the fauour
 and goodnes of God: against a large and faire house in outward shewe, he
 setteth a weake and lowe tabernacle.] *Verf. 12. There is a way* [i. there is
 12 an order and course of life] *which seemeth right to a man:* [vz. in his owne
 iudgement] *but the issues* [vz. or ends] *thereof* [i. of that way] *are the waies*
of death. [i. leade the high and readie way to death and destruction: because
 we are easilie deceiued with the shew of right, he counselleth vs not to stand
 to our owne imaginations, but to trie both our manners and opinions by
 the rule of Gods word.] *Verf. 13. Euen in laughing* [i. while men laugh]
 13 *the heart is sorowfull,* [i. their hearts are possessed with great sorowe, though
 many times they would couer the same, and shake it off with laughter] *and*
the end of that mirth [vz. which is made so from the teeth outward] *is hea-*
uines. [i. great and much sorowe, specially of heart: q.d. He falleth out many
 times, that while a man laugheth, and laboureth either to ease or shake off
 the griefe of his heart, that he returneth notwithstanding to sorowe and hea-
 14 uines.] *Verf. 14. The heart* [i. the man himselfe, and yet he speaketh of the
 heart, because there is the fountaine and beginning of euill] *that declineth* [i.
 turneth aside, either to the right hand or to the left, from the lawe and word
 of God] *shall be faciate with his owne waies:* [i. shall walke so long in the wic-
 kednes that his owne heart hath deuised, that he shall bee filled as it were
 with

with wickednes, and at the length be ouertaken with Gods iudgements for the same: see Chapter 1. 31.] *but a good man shall depart* [vz. quicklie, and with as much speed as he may for feare of afterclappes] *from him* [vz. that starteth a side from the obedience of Gods commandements.] Verſ. 15. 15
The foolish will beleue [vz. very easilie, and without any great perswasion] *euery thing*: [vz. which is tolde them] *but the prudent will consider* [vz. deepe-
 lie and earnestlie] *his steppes*. [i. the waies wherein he shall walke, and the things which he shall doe: q.d. he will doe nothing rashlie, but diligentlie will examine and weigh whether he ought to beleue or doe it: see before verſ. 8. of this Chapter.] Verſ. 16. *A wise man* [i. a godlie wise man] *seareth*. [vz. 16
 the euill that is for to come, meaning corporall punishments in this life, and eternall in the life to come] *and departeth from euill*: [i. sinne and transgres-
 sion, which is a meane to drawe both temporall and eternall punishments vpon vs,] *but a foole* [i. a wicked man] *rageth*, [vz. very sore, both against God and men] *and is careles*. [vz. of that which is to come: q.d. he boldly runneth headlong into rage, and in his furie desperately committeth all man-
 ner of euils whatsoeuer, for he seareth not Gods iudgement, or any punish-
 ments to come, and therefore casteth himselfe headlong into the same.] Verſ. 17. *He that is hastie to anger*. [i. he that hath no stay of himselfe, but suf- 17
 fereth his anger against others speedelie to breake out] *committeth follie*. [i. not onely betwaieth the foolishnes of his heart, but is making possiball to
 great and grieuous sinnes] *and a busie bodie* [vz. such a one as is a conti-
 nuall medler in other mens causes and affaires] *is hated*. [i. purchaseth ha-
 tred to himselfe, both from God and man. The word which is here turned
busie bodie, is in Hebrue, *the man of imaginations*, which phrase sundrie men
 take diuersly: some in euill parte, as though he should meane such a one, as
 is not hasty to wrath, but thinketh long vpon the mischief he will doe, and so
 he should compare two contrarie vices: the one is headlongnesse to anger: &
 the other is, malice long meditated and thought vpon. Other some take it
 in the good parte, meaning by a man of thoughtes, a man circumspect and
 wary in his words and deedes, and then it is read thus: *He that is hastie to
 anger committeth follie*, [yea he is hateful to a circumspect or wise man: and
 this I take to be the best, the holie Ghost minding to note the discommodi-
 ties, that hastines to wrath bringeth with it.] Verſ. 18. *The foolish doo in- 18
 herit follie*: [he meaneth not onely that folly is bozne with them, and is as it
 were their inheritance, but also, that in proceſſe of time, they doo receaue the
 fruite of their follie also,] *but the prudent are crowned with knowledge*. [hee
 meaneth that knowledge which they haue to perfoyme good things by, is as
 it were a crowne vpon their heads, and that they shall in the end receaue al-
 so, a moſte glorious fruite of the same.] Verſ. 19. *The wicked shall bowe*, 19
 [vz. in token of reuerence and submission] *before the good*, [i. such as God
 maketh good:] *and the wicked* [vz. shall stand waiting the yow neede of one
 thing or other,] *at the gates of the righteous*. [i. before their doores. Thus it
 pleaseth

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- pleaseth the Lorde, to make things some times fall out in this life, for the
 20 comfort of the godly, and the example of the wicked.] Verſ. 20. *The poore*
[i. he that commeth by any meanes into pouertie] is hated, [i. lothed, and
despised,] euen of his owne neyghbour, [i. euen of him that in all reason and
duety, ſhould moſte tender and pittie his caſe:] but the friends of the rich are
many, [i. ſuch as haue riches and ſtope haue aboundance of friends, for the
 21 *world will loue his owne.]* Verſ. 21. *The ſinner [i. the notorioſ wicked*
man: as ſundry times before] deſpiſeth his neyghbour: [vz. becauſe hee is
poore] but he that hath mercie vpon the poore [i. pittieeth them, and prouideeth
for them, Pſalm. 41. 1.] is bleſſed [vz. of God, or els by bleſſed, he meaneth,
is prayſed and commended amongſt men. Some reade it thus.] This ſin-
ner [vz. which hateth the poore man, and eſteemeth the rich] ſhall be deſpised
of his neyghbour: [vz. for that his ſinne: q.d. God will bying this iudgement
vpon him, that hee which deſpiſeth others, ſhall of others bee deſpised him-
ſelfe] but, O bleſſed is he [q.d. certainly of what ſtate or condition ſo euer he
bee, hee is bleſſed] that ſheweth fauor [vz. either in countenance, word, or
 22 *deede] to the poore [i. to them that are in neede.]* Verſ. 22. *Doo not they erre*
[vz. from the right way, which God hath preſcribed vnto them] that ima-
gine euill [vz. againſt others. This demanding noteth a moze certaine and
aſſured aſſuring of the matter: q.d. without doubt they goe aſtray, and
therefore muſt of neceſſitie miſerably periſh,] but to them that thinke [vz.
*earnestly and deepe] on good things, [vz. towards God and man] to doo
 the ſame,] ſhall bee mercie and truth: [vz. from the Lorde beſtowed vpon
 them, yea and men alſo ſhall deale mercifully and truly with them: q.d.
 God will faithfullly perſorme his promiſes, in the accompliſhment whereof,
 is maniſeſted both his mercie and truth, and he will moue men alſo in truth
 23 and mercie to deale with them.] Verſ. 23. *In all labor, [vz. which a man*
taketh vpon him, in his ordinary calling, vnderſtanding by labor, diligent
and faithfull imploying of a mans ſelfe in his owne function] there is abun-
dance, [vz. of good things and bleſſings, meaning that he which giueth him-
ſelfe painefullly to followe labor in his calling, ſhall thriue and proſper,] but
the talke of the lippes, [i. bare and vaine wordes, as when a man will labor
with his tongue, and let the reſt of his members bee idle,] bringeth onely
 8 *want: [i. byingeth nothing with it but pouerty: that word onely I would re-*
fer, rather to the ſilke wordes, reading it thus, but the talke of the lippes onely,
[q.d. where there is no moze but labor in the mouth, and no perſormance of
 24 *it in deed, there muſt of neceſſitie be beggery & pouerty. Ve. 24. The crowne*
of the wiſe is their riches [i. the riches which wiſe men thorow Gods goodnes
poſſeſſe, and haue them annexed vnto their wiſdome, they are a ſingular or-
nement vnto them: this word crowne, is ſundry times ſo vſed before] and
the follie of foolles is fooliſhnes, [q.d. though foolles haue neuer ſo great rich-
es they auaille them nothing, to remoue their folly, but their folly is mere
folly notwithstanding all that, yea they are ſo farre of from adorning them,
*that**

that they rather serue to stayne them, because they are instruments and arguments, to cause them more and more to bewray their folly.] Verſ. 25. *A faithfull witnes* [i. he that being called to witnes a matter, ſpeaketh faithfully and truly] *deliuereth* [vz. from danger and diſtreſſe] *ſoules* : [i. men, or perſons : ſee Exod. 1. 5. meaning ſuch as were ready to be deſtroyed and were oppreſſed thoroꝝ euill reports] *but a deceiuer*, [i. a deceitfull and falſe witnes] *ſpeaketh lies* : [vz. againſt men, by which he induozeth to bring men to death and deſtruction : he ſetteth deceit againſt truely, and ſpeaketh of lies againſt deliuerance, becauſe that lies many times bring men to great danger and deſtruction.] Verſ. 26. *In the feare of the Lord is an aſſured ſtrength* [i. hee that hath a right and reuerent feare of Gods Maieſtie planted in his heart, neede not feare any thing, for the Lord will bee an aſſured ſtrength and defence vnto him] *and his children*, [i. Gods children, whome he hath in Chriſt begotten vnto himſelfe, by the incorruptible ſeede of his word, that they might walke in his reuerence and feare : for I had rather reſerre it vnto them, than to the poſteritie and children of good people, (though I knowe that ſenſe alſo may ſtand) becauſe good fathers many times, haue euill children,] *ſhall haue hope*. [i. an aſſured hope in the Lord, which ſhall not make them aſhamed, as Roman. 5. 5.] Verſ. 27. *The feare of the Lord* [i. the right and reuerent feare of his Maieſtie, planted in mens hearts] *is as a wel-ſpring of life*, [i. bleſſednes in this life, and eternall life in the world to come, both aboundantly proceede from it : ſee Prouerb. 13. 14. alſo chap. 10. 11.] *to auoide* [i. to teache men to auoyd and ſhunne] *the ſnares of death* : [i. ſuch ſnares, as in which if men be caught and eſcape not from them, there is no way, but death both of bodie and ſoule : ſee chap. 13. 14.] Verſ. 28. *In the multitude of the people, is the honor of a king* [i. it is a great honor and credit for a king, to haue many people willingly ſubiect vnto him, and ready to perſorme his will : and therefore for the increaſe of the ſame he ought to vſe equitie and clemency, and not tyrannie and cruelty to leſſen them,] *and for the want of people commeth the deſtruction of the Prince*. [vz. becauſe his countreyes and territories, are eaſily ſubdued to the power of his enemies, becauſe he hath not forces ſufficient wherewithall to reſiſte and ſo are the borders of his gouernement diminiſhed.] Verſ. 29. *Hee that is ſlowe to wrath* [vz. againſt other men, laboring to maſter the rage of his affections : ſee Iames 1. 19.] *is of great wiſdome* : [i. declareth thereby, that God hath bleſſed him with abundance of wiſdome, while he can reſtaine his rage, and doo nothing raſhly] *but hee that is of an haſtie minde* : [vz. againſt others, meaning ſuch a one as is furious, and ſone ſtirred by:] *exalteth follie*, [i. doth openly commit it, as though hee woulde liſte it by that all men might ſee it : ſee verſ. 17. of this chap.] Verſ. 30. *A ſounde heart* [i. a heart free from vicious affections, ſpecially from euill will, and deſpight againſt others] *is the life of the fleſh* : [i. bringeth health and ſoundnes to the whole man that hath it : hee putteth a parte for the whole] *but enuie* [vz. once conceaued

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- in the heart against other men] *is the rotting of the bones*: [i. will quickly consume a man, and bring him to his end, as the diseases, which lye in the boanes, and eate them by: see chap. 12. 4. q. d. hee that is of a courteous, gentle, and free heart, shall haue a sound body, and passe away his dayes in quietnes reioycing other men also: but the trouble which enuie bringeth with it, leaueth not the strongest parts of the body sounde, but infecteth and corrupteth them, and maketh the whole man, in all mens iudgement filthy, and stinking.]
- 31 Ver. 31. *He* [vz. of what state or calling so euer hee bee] *that oppresseth* [vz. by fraude, force, flaunder, or other wise, for the word is generall, and reacheth to any kinde of oppression,] *the poore*, [i. the needie, and he that is not able to make his parte good against him] *reprooueth*, [vz. by his wicked and leud dealing,] *him that made him*: [i. God, who appointed that hee should bee poore, and this hee speaketh, because the wicked man thinketh, that God either cannot, or will not deliuer him out of his hands: it may bee taken also thus, that whosoener releueth not the poore, despiseth God: [see Matt. 25. 35. &c.] but he honoreth him: [i. the Lord, and why doth he honor him? Because hee dooth a worke appoynted by God in his lawe] *that hath mercie on the poore*, [i. sheweth him pittie and compassion:]
- 32 see ver. 21. of this Chap.] Ver. 32. *The wicked shall be cast away* [vz. from the Lord, and from the enioying of his gracious presence, which the godly alwaies behold] *for his malice*: [i. for the euill and naughtines which he hath committed against God and man,] *but the righteous hath hope* [vz. of Gods fauor and goodnes towards him, and of his owne deliuerance] *in his death*, [i. either when he dyeth, or else is set in most grieuous distresses, the greatest whereof is death: q. d. though he should dye, yet he would not doubt of Gods goodnes towards him. Psalme 23. 4. for euen death it selfe should be for his good.]
- 33 Ver. 33. *Wisdom* [i. holy and heauenly wisdom from God,] *resteth* [vz. as it were in his owne house or dwelling place] *in the heart* [i. in the soule and minde] *of him that hath understanding*: [i. of all that delight in wisdom and understanding,] *and is known* [i. wisdom is made manifest] *in the midst of fooles* [i. openly and in their sight, so that they can pretend no ignorance. A worthie man readeth this latter parte by reason of some supplie of words, farre better in my iudgement thus,] *but the foolishnes which is in the foolish*: [i. their owne follie and want of wit] *offereth it selfe to be knowne*. [i. it cannot long bee dissimble, for they will presently manifest, and bewray the same: see Chap. 12. 23. Chap. 13. 16. and
- 34 also ver. 29. of this Chap.] Ver. 34. *Justice*, [i. the execution of iustice byrightly, without any fauor, feare, or hatred] *exalteth a nation*: [i. maketh it famous, not onely for the time present, but also establisheth the same in lastinges for the time to come: see Chap. 16. 12.] *but sinne* [vz. either against GOD or man] *is a shame to the people*: [i. is an effectuall instrument, to bring the people to shame and confusion.]
- 35 Ver. 35. *The pleasure of a king is* [i. euery good and wise king, taketh great pleasure and delight] *in a wife*

a wise seruant: [i. a heedie, circumspect, and diligent officer] but his wrath [i. the Kings great displeasure] shall be towards him [i. shall iustly fall vpon him] that is lewd. [vz. in his dealing and behauiour, by which he worketh shame, and discredite to his Prince: and indeede so much doth the Hebrew text yeeld.

Vers. 1. Teacheth vs, what great difference there is betweene a godlie wife woman, and a foolish wicked woman. *Vers. 2.* Teacheth vs, to haue care and conscience of a holie life before men: also, that wee cannot offer greater contempt against God, than to followe a lewd and prophane life. *Vers. 3.* Teacheth vs, the discommoditie of rash and foolish speeches: also what benefite commeth by wise wordes. *Vers. 4.* Containeth a singular commendation of husbandrie, and painfull labour in seuerall callings. *Vers. 5.* Setteth out the great difference betweene a lying and a false witness. *Vers. 6.* Teacheth vs, that Gods holie wisdom cannot dwell in a scorning or scoffing spirit: also that Gods word and will, through the light that he giueth vs, is easie, though the Papistes, by accuting it of hardnes, would teare men from it. *Vers. 7.* Teacheth vs, to shunne the companie of the wicked and vngodlie, after we haue had triall of them. *Vers. 8.* Sheweth, that holie wisdom teacheth men which imbrace her, to direct their whole conuersation. *Vers. 9.* Teacheth vs, in what little account vngodlie men haue sinne and wickednes. *Vers. 10.* Teacheth vs, not to giue ourselues too much to mirth or ioye, but to keepe a good measure and proportion therein. *Vers. 11.* Setteth out the vnlikely reward of the good and the bad. *Vers. 12.* Teacheth vs, not to followe whatsoeuer seemeth good in our owne eyes, but alwaies, and in all things to aske counsell of the Lord in his word: it is also a strong place to ouerthrowe good intents. *Vers. 13.* Teacheth vs, to auoide hypocrisie, both in our mirth and sadnes, and to bee that indeede which wee would seeme to bee. *Vers. 14.* Teacheth vs, that the sinne and disobedience of the wicked, shall neuer escape vnpunished. *Vers. 15.* Teacheth vs, first not to bee too light to beleue euery report that is brought vs: secondlie, deeplie and dueli to consider all our thoughts, wordes and deedes. *Vers. 16.* Teacheth vs, that a reuerent feare of Gods Maiestie in good mens hearts, is a notable meane to make them to auoide sinne: also it doth liuely paint out the nature of the desperate transgressors. *Vers. 17.* Teacheth vs, to withstand the vnbridlednes of our owne affections, and to beware of being ouer busie in other mens affaires. *Vers. 18.* Teacheth vs, that knowledge is a meane of great credit and estimation, euen before men. *Vers. 19.* Teacheth vs, that God many times in this life, for the manifestation of his mercie and iustice, exalteth his owne children, and casteth down the wicked. *Vers. 20.* Doth liuely paint out the nature of the world, which doth easilie despise poore men, though neuer so good, and readilie imbrace

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wealthie men, though neuer so bad. *Vers. 21.* Teacheth vs, not to despise any, but euen for our owne good to shewe pitie and compassion to all. *Vers. 22.* Teacheth vs, that euill thoughts are sinne before God: also that the Lord will be mercifull towards his owne. *Vers. 23.* Teacheth vs, faithfully and painfully to labour in our callings: and to take heede that wee labour not with the lippes only, and giue the other parts of our bodies to idlenes. *Vers. 24.* Teacheth vs, that euery thing to the godlie is a credite and glorie, whereas all things to the wicked tend to their shame. *Vers. 25.* Teacheth vs, in matters of controuersie to speake the trueth, and to abhorre all lyes. *Vers. 26.* Sheweth vs, what a sure staffe to stay vpon they haue that doo rightly feare the Lord. *Vers. 27.* Teacheth vs, what commodities come by the reuerent feare of GOD planted in our hearts. *Vers. 28.* Teacheth Kings as to vse all holie meanes whereby to increase their people: so to take heede, that they trust not in them at any hand. *Vers. 29.* Teacheth vs, to be slowe to wrath, and to beware of hastines of heart or word. *Vers. 30.* Teacheth vs, louingly to doo whatsoeuer wee doo, and to flye from enuie and hatred. *Vers. 31.* Teacheth vs, that oppression of the poore is a grieuous offence against God. *Vers. 32.* Propoundeth the miserable end of the wicked, and the ioyfull end of the godlie. *Vers. 33.* Sheweth, that the heart is in deede the seate of wisdom. *Vers. 34.* Sheweth, what good commeth by iustice, and what hurt by iniustice, and that not only to the parties executing the same, but also to their people and subiects. *Vers. 35.* Teacheth vs, that wisdom is a meane to make men delight in vs.

CHAP. 15.

Co. *I*N the last verse of the other Chapter he shewed, that frowardnes and ill demeanour was a meane to prouoke wrath against vs: and now in the first verse of this Chapter he sheweth vs how wee may quench it, if it bee once kindled, and so proceedeth in instructing men, to haue an eye to their speeches and words.

Di. *1* **T**He Chapter may be diuided into three parts. In the first he giueth instructions concerning mens words and speeches, concerning the sight, and knowledge of God, and concerning the wise and the foolish, the good and the bad, &c. and this reacheth from *verse 1.* to the end of the *11.* In the *2* second, he intreateth of scornors, of ioye and sorowe of the heart, of the wise and foolish, of quietnes, and contentednes with the portion which God giueth vs, of anger, slothfulness, follie, and good counsell: and this reacheth *3* from *verse 12.* to the end of the *22.* In the third, he speaketh of good words, of the way of life, of proude persons, and of the widowe, of wicked mens thoughts, of gaine and gifts, of babling, of Gods fauour vpon the good, and his

his punishment vpon the wicked, of receiuing and refusing good counsell, and of the feare of the Lord, from *verse 23.* to the end of the Chapter.

Verf. 1.



Soft answer [i. gentle, quiet, and meeke words] putteth *Sc.* away *Wrath*: [vz. of another man, either conceiued or exprest against vs: see Chapt. 25. 15.] *but greuous words* [i. words that worke griefe in the partie against whom we speake] *stirre up anger*, [vz. against vs: and

here he teacheth what things follow mens speech; to wit, peace followeth vpon quiet words, and trouble vpon bitter and hastie speeches.] Verf. 2.

The tongue of the wise [i. the wise man himselfe: a part for the whole, and yet he nameth the tongue, because wisdom and knowledge is exprest therewith] *vseth knowledge aright*: [i. doth aptly and profitably, and seasonably utter it, and maketh it more acceptable, vsing it in time and place] *but the mouth of fooles* [i. fooles themselves: and yet he nameth the mouth, because they doe especially by that meanes betray it] *babbleth out* [vz. rashly, and without any regard] *foolishnes*. [i. their owne follie: see verse 28. of this Chapter. In this verse he teacheth men to frame their speeches with knowledge, or according to knowledge.] Verf. 3. *The eyes of the Lord* [i. his certaine sight and knowledge. He speaketh of God according to man, not that God hath eyes, but because we doe most assuredly knowe those things which we see] *in every place* [vz. wheresoever it be] *behold* [vz. plainly and manifestly, for nothing can bee hid from his sight: Hebrew. 4. 13.] *the euill* [vz. men] *and the good*. [vz. men, meaning also euery word and deede that cometh from them: q. d. seeing the Lord looketh vpon you, looke that your words be uttered in the reuerence and feare of his Maiestie.] Verf. 4.

A wholesome tongue [i. a tongue that speaketh wholesome & profitable things, and uttereth whatsoever it uttereth in wisdom and knowledge, with equitie and vprightnes, and that to other mens profite] *is as a tree of life*: [i. bringeth both to himselfe speaking, and to others that heare him, life: for this phrase see before Chapt. 3. 18. Also Chapt. 13. 12.] *but the frowardnes thereof* [i. of the tongue: of which see James 3. almost throughout: meaning by frowardnes, the froward things also uttered thereby] *is the breaking of the mind*. [i. is great griefe and sorowe vnto the heart. One readeth it thus, and better in my mind:] *but the frowardnes which cometh by it, is as a breach made by the winde*. [meaning of the Easterne wind, which is most vehement and forcible: q. d. He that is of a peruerse and froward speech, shall fall into most greuous hurt and danger, and shall pull vpon himselfe most sodaine and violent calamities.] Verf. 5. *A foole* [i. a wicked and vngodlie child] *despiset* [i. little or no whit at all regardeth] *his fathers instruction*: [i. the instruction and counsell that his father and parents giue him: q. d. he is foolish whatsoeuer he be that regardeth not his parents aduise or good counsell] *but he that regardeth* [vz. rightly and reuerently] *correction*, [vz. in wordes or

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- dēdes, from whom soeuer it *come*] is prudent. [i. is rightly wise, or wise in a
6 dēde.] Verſ. 6. *The house of the righteous hath much treasure:* [i. the righte-
ous mans house is well storcd and filled with good things, meaning also
thereby, that he hath both the vse and possession of them] *but in the reuenges*
of the wicked [i. in that which the wicked haue, how much or little soeuer it
be] is trouble. [i. great and exceeding trouble: vz. for the keeping of it, if it bee
7 much, and for the spending of it, if it be little.] Verſ. 7. *The lippes of the*
wise [i. their wordes vttered with their lippes, or you may take it simpler
because the lippes are the instruments of speech] *doe spread abroad know-*
ledge: [vz. whersoeuer they can, or doe come, for they haue a desire to make
men partakers of their gifts] *but the heart of the foolish doth not so* [vz. be-
cause it is void of knowledge and iudgement, and so cannot vtter wisdom,
8 but bewray follie rather, as Chapt. 13. 16.] Verſ. 8. *The sacrifice of the*
wicked [i. which they themselves bring, or offer vnto the Lord, understan-
ding by sacrifice, all ceremonies and outward things whatsoever, though
they were done neuer so solemnely and sumptuously in Gods seruice: and
against these he setteth the bare and simple praier of the righteous onely] is
abomination to the Lord: [i. he lotheth and abhorreth it: see Chapt. 11. 1.
all sacrifices are reiectcd, where goodlines is not annexed] *but the praier of the*
righteous [i. such supplications as procede from his heart] is acceptable vnto
him. [i. vnto the Lord, but that is in the only mediation of Christ, for other-
9 wise all things comming from vs, are abominable likewise.] Verſ. 9. *The*
way of the wicked [i. his order & course of life] is an abomination to the Lord:
[see verse 8. of this Chapter: he meaneth that the Lord abhorreth whatsoe-
uer commeth from the wicked, either in thought, word or dēde, because it all
tendeth to the euill and hurt of others] *but he loueth* [vz. with an vnfeigned
and perpetuall loue] *him* [vz. whosoever he be] *that followeth* [vz. earnestlie
and egerlie, see Psalme 34. 14.] *righteousnes.* [i. holie life and good dealing.]
10 Verſ. 10. *Instruction* [vz. giuen by any] is euill [i. it seemeth so to bee in his
iudgement, vpon whom it is bestowed, or els he meaneth, that it is vnprofi-
table, for euill is not put here, as directly contrarie vnto GOD, because in-
struction is alwaies good] *to him that forsaketh the way.* [vz. which GOD
hath prescribed in his word] *and he that hateth* [i. cannot away withall or
abide, but abhorreth as an euill thing] *correction,* [see verse 5. of this Chap.
shall dye. [vz. certainlie and sodainlie, or els eternally, for it may bee taken
11 both waies.] Verſ. 11. *Hell and destruction are before the Lord:* [i. there is
nothing so deepe or secret, but the Lord doth most thoroughly knowe it: see
verse 3. of this Chapter] *how much more* [vz. easilie and plainlie doth he
knowe] *the hearts of the sonnes of men?* [i. whatsoeuer men and their whole
posteritie can imagine, thinke, or deuise: and in this respect is it that God
is so often called in the Scripture the knowe of the heart, and the sear-
cher of the heart and reines.] Verſ. 12. *A scorner* [i. he that not only reſu-
12 seeth, but scoffeth at counsell and admonition: see Chapt. 1. 22. Also Chapt.

3. 34.] *lovethe not him* [vz. any whit at all, but hateth him rather] *that rebuketh him*, [vz. iustly or wisely for his euill and naughtines] *neither will he go vnto the wise*. [i. he will not keepe companie with them, because he knoweth they will repproue him: q. d. The scozner hateth both the doctrine of God, and those that should teach him also, and that euen for the doctrines sake.]

Verf. 13. *A ioyfull heart* [i. a glad and merrie minde] *maketh a chearefull* 13
countenance: [i. maketh the whole man merrie; and yet he speaketh of the countenance, because that is one of the meanes whereby the mirth of the minde and heart is manifested; for there can hardly be a merrie countenance where there is a heauie heart, vnlesse that should fall out which was saied before: Chapter 14. 13.] *but by the sorowe of the hart* [i. by meanes of that griefe and sorowe, which sealeth and possesseth many times a mans heart] *the mind* [vz. of a man] *is heauie*. [i. is made or become heauie and sad: some reade, and the Hebrew text also seemeth to import so much] *the spirit is broken* [i. the man sigheth often, and draweth his breath very hard: q. d. his life is almost at an end.]

Verf. 14. *The heart of him* [i. he himselfe, a part for 14
the whole, and yet he speaketh of the heart, because if the heart or minde be not set vpon it, wee shall hardly obtaine it] *that hath vnderstanding*, [i. that through Gods goodnes hath obtained some measure of it] *seeketh* [vz. carefully and diligently] *knowledge*: [i. increase of knowledge: q. d. he hath care to bee every day moze skillfull than other] *but the mouth of the foole* [i. the foole himselfe: and yet because meate is first receiued into the mouth before it go into the stomacke, and so become nutritiue, he maketh mention of it] *is fed* [vz. continually, meaning that the foole taketh as great delight in the same, as in all manner of dainties] *with foolishnes*. [i. with his owne follie, and other mens also, who frame themselves to his humour.]

Verf. 15. *All* 15
the daies [vz. of the life of a man, from the time his affliction and griefe be- ginneth, till it haue an end] *of the afflicted* [i. of any which is afflicted & trou- bled in minde, because his state and condition in this life is no better; mea- ning it of a poore man that is not content with his owne portion, as may ap- peare by the verses following] *are euill*: [i. grievous, tedious, and bitter, spe- cially to flesh and blood] *but a good conscience* [i. he that hath in himself peace towards God, quietnes before men, and contentednes in his owne soule] *is a continuall feast*. [i. breedeth as great pleasure and delight to him that hath it, as if he were daylie fed with most fine dainties.]

Verf. 16. *Better is a* 16
little [vz. which a man hath of his owne through Gods blessing] *with the feare of the Lord*, [i. hauing a reuerence of Gods Maiestie in his heart, both quieting his minde, and teaching him the right vse of it] *than great treasure* [vz. howsoeuer it be obtained] *and trouble therewith*. [vz. to the owner there- of, and in his minde which wauereth, and is vniquiet, either for the sure kee- ping of it, or for the sodaine forgoing of it.]

Verf. 17. *Better is a dinner of* 17
greene herbes [i. a very meane & slender dinner] *where loue is*, [vz. towards the parties bidden, and among the parties themselves, because there all

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- things shall bee well accepted] *than a stalled ox* [vz. prepared for a dinner
or banquet: meaning also thereby a most sumptuous feast] *and hatred there-
with* [i. an euill affection either towards the parties bidden, or one of them
18 towards another.] Verſ. 18. *An angrie man* [i. one giuen much to anger]
ſtirreth vp ſtriſe: [vz. in euery companie whereſoeuer he commeth, yea ma-
ny times amongſt them where there is great peace and quietnes: ſee Chap.
29. 22.] *but he that is ſlowe to wrath*, [i. will hardly, or not at all be moued
thereto, ſee Chap. 14. 29.] *appeaſeth* [vz. by all the meanes he can he inde-
uoureth to quiet and pacifie] *ſtriſe*. [vz. kindled, and ſtirred by beſore, ſo
19 farre off is he from prouoking men thereto.] Verſ. 19. *The way* [i. the order
and courſe of his life] *of a ſlothfull man* [i. of him that ſluggiſhly and ſloth-
fully goeth about his duetie] *is as an hedge of thornes*: [i. is ſo ſlow and hard,
as if it were all beſet with thornes & byers, meaning, that ſo it ſeemeth alſo
vnto himſelfe; and therfore he euer findeth ſome let or ſtay that he dare not
go forwarde: ſee Chap. 26. 13.] *but the way of the righteous* [i. the order
and courſe of life which he taketh] *is plaine*. [i. moſt eaſie and commodious,
ſo that he findeth nothing to hinder him to walke on chearefully therein.]
20 Verſ. 20. *A wiſe ſonne reioyceth the father*: [i. maketh the father to reioyce
and be glad: ſee Chap. 10. 1.] *but a fooliſh man* [i. a wicked diſobedient and
vngodlie child] *deſpiſeth* [i. ſetteth little by, or regardeth not at all] *his mo-
ther*. [i. neither her perſon, nor any good thing that commeth from her.]
21 Verſ. 21. *Fooliſhnes* [i. wickednes and ſinne] *is ioye* [i. is a matter of mirth
and delight] *to him that is deſtitute of vnderſtanding*: [i. to a wicked and vn-
godly man, which knoweth nothing of heauenly wiſedome. I take it to be
the ſame almoſt that is ſayd, Chap. 14. 9, 24.] *but a man of vnderſtanding*
[i. a godly and wiſe man] *walketh vprightly*. [i. ordereth all his actions, and
frameth his manners to that which is good and right, neuer ſtraying from
22 the right way.] Verſ. 22. *Without counſell* [i. without right, holie, and good
counſell] *thoughts* [i. all things thought vpon and deuised] *come to nought*:
[i. to no effect and purpoſe: q. d. it is not enough to thinke vpon things, but
there muſt be counſell taken how to perſorme the ſame] *but in the multitude
of counſellers* [i. of good and faithfull counſellers] *there is ſtedfaſtnes*. [vz. both
of purpoſe and perſormance, if the thing bee good: ſee Prouerb. 11. 14.]
23 Verſ. 23. *A ioye commeth to a man* [i. there is a man which hath great and
ſingular ioy] *by the answer of his mouth*: [i. by the words and ſpeeches which
he vttereth with his mouth, whether he answer things demanded, or ſpeake
otherwiſe: q. d. when a man ſpeaketh wiſely to any perſon in any place, he
hath great occaſion and matter of ioye giuen him] *and how good* [q. d. it is a
hard thing to expreſſe how ſweete and profitable: ſo haue you the word good
vſed, Pſalme 133. 1.] *is a word* [vz. ſpoken or vttered] *in due ſeaſon*? [i. in fit
and conuenient time, ſee Pſalm 1. 3. Al is as much: q. d. a wiſe man is much
refreshed, and greatly reioyceth when he ſeeth his counſelles to fall well
24 out, and things to come to paſſe as he ſaid.] Verſ. 24. *The way of life* [i. the
way

way that leaueth vnto life, yea the very true life it selfe] *is on high to the prudent*, [i. is in heauen, and therefore he thinketh of heauenly things, and tendeth thetherward, Philip. 3. 20. Coloss. 3. 2.] *to auoide* [i. that walking in the same he may auoid] *from hel beneath*, [i. both from death and destruction, which the desire of earthly things bringeth with it, and also from the place of eternall torment.] Ver. 25. *The Lord* [vz. himselfe in his iust iudge-
ment] *will destroy* [vz. utterly, and as it were pull bp by the rootes] *the house of the proud men*: [i. them themselues, their seebe, rase, substance, and what-
soeuer belongeth vnto them; for so large I take the signification of the word house to be] *but he will establish* [vz. firme and sure] *the borders of the wid-
dowe*, [i. all that doth appertaine to the poore and abiect persons as it wre.
He setteth against proud persons, poore widdowes, then who, none are com-
monly moze iniured amongst men.] Ver. 26. *The thoughts of the wicked* 26
[i. wicked mens thoughts, and the things they thinke vpon] *are an abomi-
nation to the Lord*: [i. are such things as he cannot abide] *but the pure* [vz.
in heart and conuerlation] *haue pleasant words*, [i. speake such things as are
good and acceptable before God, and profitable to the hearers.] Ver. 27. 27
He [vz. of what calling or condition soeuer he be, specially if he be a Pa-
gistrate] *that is gree die of gaine*, [i. that gapeth after it, and careth not by what
meanes he come by it, so he haue it: see Chapt. 1. 19.] *troubleth his owne
house*: [i. whereas he thought to get peace thereby, and to enlarge his sub-
stance, purchaseth trouble, and many times the decrease of his familie: see
Chapt. 11. 29.] *but he that hateth gifts*, [vz. offered him to peruert iustice,
or to perforce ill causes: see precise commandements against giftes taking
Exod. 23. 8. Deut. 16. 19.] *shall lue*, [vz. well and plentifully in this life,
notwithstanding his refusall of the same, but specially in eternall life.] Ver. 28
28. *The heart of the righteous studieth to answer*: [vz. not only when hee is
demanded, but also to speake, for so doth the Scripture vse that word of an-
swering: see Math. 11. 25. He meaneth, that the good man speaketh nothing
but that which he hath long meditated of before, least his tongue should
runne before his wit: and therefore he commonly speaketh right and good
things] *but the wicked mans mouth babbleth* [i. rashly and hastily powreth
out] *euill things*, [vz. against other, and such as in the end turne to his owne
hurt and destruction: see verse 2. of this Chapter.] Ver. 29. *The Lord is* 29
farre off from the wicked: [i. from helping them, or hearing their voyce: for
otherwise God is in euery place, and nigh to all things: he meaneth that
God will not heare them, no moze than men heare them that are very farre
of calling vnto them] *but he heareth* [i. graciouſlie granteth] *the prayer of the
righteous*, [i. the things that the righteous prayed for: see ver. 8. of this chap.
Also Psalme 145. 18.] Ver. 30. *The light of the eyes* [i. for a man to see 30
with the eyes, and to haue the vse of them] *reioyceth the heart*, [vz. of a man;
that is, maketh man and his heart glad] *and a good name* [i. good fame, and
repor̃t amongst men] *maketh the bones fat*, [i. euen reioyceth and strengthe-

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neth all the inward parts: so haue you the word *bones* vsed before, chapt. 12.
 4. Also chapt. 14. 30. Some reade it as though it were a similitude thus] as
 the light of the eyes reioyeth the heart: so a good name maketh the bones fat.
 [i. as the eye by the beholding of good things, maketh the whole man mer-
 rie: so doth the eare by hearing good & wholesome things, of which he spea-
 keth in the next verse following.] *Vers. 31. The eare that hearkeneth* [vz.
 31 diligently and attentiuely] *to the correction of life*, [i. to such correction, re-
 proofe, and admonition as leadeth to life] *shall lodge among the wise*. [i. shall
 not onely dwell with them, and be accounted as they are, but shall haue the
 selfe same blessing from God that they haue, both in this life and in the life
 to come. And this he speaketh, not of an outward hearing onely, but of such
 as yeeld sincere obedience to the things heard.] *Vers. 32. He that refuseth*
 32 [vz. by withdrawing himselfe from it] *instruction*, [vz. of good things, be-
 ing tendered and offered vnto him] *despiseth his owne soule*: [i. maketh little
 account of his life, specially in respect of the life to come] *but he that obeyeth*
correction, getteth vnderstanding. [vz. how in this life to behaue himselfe to-
 wards God and man, so as he may, after the daies of this wearisome pilgri-
 33 mage are finished, come to eternall life.] *Vers. 33. The feare of the Lord* [vz.
 rightly planted in mens hearts] *is the instruction of wisdom*: [i. is such an
 instruction or doctrine as bringeth men to holie wisdom. One in my mind
 readeth it better thus] *The instruction of wisdom goeth before the feare of*
the Lord, [i. before a man can obtaine wisdom, and bee led with the reue-
 rence of God and his feare, which is the beginning of wisdom, Chapt. 1.
 7. Also Chapt. 9. 10. He must of necessitie be taught and learne the precepts
 of wisdom] *and before honor* [vz. from God] *goeth humilitie*. [i. true and
 vnfeigned humbling of his children: q. d. there is the same order of the fruits
 which come from the instruction and feare of God, as is of the things them-
 selues: for to learning, there is ioyned casting downe of men and humilitie:
 and to the reuerence and feare of God, there is ioyned excellent honor, which
 God bestoweth vpon them that feare him.]

Do. Vers. 1. Teacheth vs, to auoide bitter wordes, and to vse soft and gentle
 speeches. *Vers. 2.* Sheweth what great difference there is between the words
 of the wise, and the words of the foolish. *Vers. 3.* Teacheth vs, that GOD
 knoweth and seeth all things euery where. *Vers. 4.* Teacheth vs, what pro-
 fits and disprofites arise of a good and of an euill tongue. *Vers. 5.* Teacheth
 vs, reuerently to regard good counsell. *Vers. 6.* Teacheth vs, that the good
 haue plentie of blessings, and enioy them with quietnes, whereas the wic-
 ked haue great trouble and vexation with the same. *Vers. 7.* Teacheth vs to
 vse knowledge in our callings, to the benefite and good of others. *Vers. 8.*
 Teacheth vs, that nothing proceeding from a wicked person can please the
 Lord: also that God in Christ regardeth the prayers of his seruants. *Vers. 9.*
 Setteth out the great loue of God towards his seruants, and his disliking of
 the wicked. *Vers. 10.* Teacheth vs, that malicious wicked persons will sel-
 dome

dome or netter regarde good counsell: also what danger there is, in contemning the words of godly admonition. *Vers. 11.* Teacheth vs, that GOD knoweth all things, yea euen the very depths of mens hearts. *Vers. 12.* Teacheth vs, that wicked men, shunne the companie and speach of good men. *Vers. 13.* Declareth the profits and disprofits of a glad and sorrowfull heart. *Vers. 14.* Teacheth vs, that we must carefully and continually seeke for wisdom. *Vers. 15.* Setteth out the commodities of a good conscience, and contented minde. *Vers. 16.* Teacheth vs, that mans blessing consisteth not speciallie in the multitude of his riches. *Vers. 17.* Commendeth vnfeined loue, and dispraiseth hatred. *Vers. 18.* Teacheth vs, to bridle wrath, and to beate downe contentions amongst men, what we may. *Vers. 19.* Teacheth vs, to auoide slothfulness, and idlenes. *Vers. 20.* Sheweth what benefit or blessing it is, to haue good children, and on the other side what a punishment it is, to haue wicked children. *Vers. 21.* Teacheth vs, that the wicked reioyce in sinne, and that there is no godlie conuersation indeede without the light of Gods holy word. *Vers. 22.* Teacheth vs, to pursue good thoughts, by good counsell, and to labor to bring them to good effect. *Vers. 23.* Teacheth vs, that we may reioyce in Gods gifts, bestowed vpon vs: also, that in our speeches, we should haue regarde of time, place, persons &c. *Vers. 24.* Teacheth vs, to studie and seeke for heauenlie things. *Vers. 25.* Declareth Gods great iudgement against proude persons, and his singular loue, towards the poore and afflicted. *Vers. 26.* Teacheth vs, that wicked thoughts are sinne before the Lord: also that our words & speeches should bring grace to the hearers. *Vers. 27.* Teacheth vs, to auoide greedie gaping after gayne, and hastie or readie receauing of rewards. *Vers. 28.* Teacheth vs, to beware of rash and hastie speech, and alwaies to speake with as great aduisement, as possible we can. *Vers. 29.* Declareth Gods iustice vpon the wicked, and his singular fauor towards the good. *Vers. 30.* Teacheth vs, that it is a good blessing to haue the sight of our eyes: also that wee shoulde strue, to be of good name and reporte. *Vers. 31.* Sheweth what good men shall get, by obseruing wise and good counsell. *Vers. 32.* Declareth, what euill shall come vpon them that regarde it not. *Vers. 33.* Teacheth vs, two things, first that no man can rightly feare God, but hee that hath been some what trained vp in wisdomes schoole: secondlie that we cannot come to true honor before God and men, till the Lord haue effectually humbled vs vnder his almightie hand.

CHAPT. 16.

IN the latter end of the other Chapter, the holie Ghost had shewed, that wee could not tell how use our eares aright, but by grace from God: and now hee sheweth vs, in the beginning of this Chapter, that we knowe not how to guide our tongues, except the Lord assiste vs: and direct vs in the same.

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- Di.* 1 I Would diuide this chapter into fowre partes. In the first he sheweth that we cannot thinke or speake rightly without God, that the Lorde seeth all things, that his blessing giueth good successe to all our attempts, that hee dooth what pleaseth him; he speaketh against the proud, commendeth the mercie, trueth and feare of the Lord, setteth out his loue towards his children, and speaketh of contentednes of minde, from *vers. 1.* to the end of the 9.
- 2 In the second he speaketh of good rulers, true weights, and the excellencie of wisdome, shewing also, what a dangerous thing it is, to purchase the kings wrath and displeasure, from *vers. 10.* to the end of the 17. In the third he intreateth of pride and humilitie, of trust in the Lorde, of wise men and wisdome, of gentle words, and of an vpright way: from *vers. 18.* to the end of the 25. In the last parte hee speaketh of the painefull person, also of wicked, froward, and vngodlie men, of good old age, of bridling anger, and of the providence of God, from *vers. 26.* to the end of the Chapter.
- 4

Sc. Vers. 1.



- He preparations of the heart are in man:* [i. a man hath power to prepare his heart, and wit to direct, how and in what order he will speake or do any thing. And this he speaketh not, as though it were so, but by the way of concession for if he cannot speake, surely he cannot thinke or deuise without God, but it is: q.d. be it that man haue innumerable thoughts in his heart, and in his head deuileth this and that,] but the answer of the tongue [i. yet the wordes which hee shall speake and utter] is of the Lord [i. cometh from him, because without him he cannot so much as wagge his tongue.] Verse 2. *All the waies of a man* [i. euerie thing that a man thinketh, speaketh or dooth,] are cleane [i. seeme so to be vnto him] in his owne eyes: [i. in his owne iudgement: putting eyes for iudgement, because we take those things to bee moste sure and sufficient which we see] but the Lord pondereth [i. diligently weigheth and deepe lie considereth] the spirits, [vz. of men, meaning thereby, all their imaginati- ons, wordes, and workes, because they haue their beginning, in the spirite or vnderstanding of a man, and proceede from the same: q.d. God, even as it were by number and weight, that is, most certainly searcheth whether that be pure and right that men thinke so to be, and knoweth it by many degrees better than they.] Verse 3. *Commis* [vz. in a stedfast sayth] thy workes [i. all thy assayes whatsoeuer] vnto the Lord [q.d. in all thinges depende vpon him for a good successe and blessing,] and thy thoughtes shall be direc- red: [vz. thorow his prouidence and power, to a good end, vnderstanding by thoughtes, (which are the beginning of all actions,) euen the very deedes themselves also. This sentence intreateth of Gods power and prouidence, teaching vs to referre all things thereto: see the like Psal. 37. 5. also Psal. 45. 22.] Verse 4. *The Lord* [vz. of Heauen and earth] hath made [vz. by his

his almightie power,] *all things*, [i. all creatures whatsoeuer] *for his owne sake*, [i. to this end, that his glorie might appeare in them:] *yea euen the wicked* [vz. man, meaning thereby all the vngodlie] *for the daye of euill*: [i. not oneiy against the time of affliction in this life, but for eternall torments in the life to come: not that God is the authoz of any wickednes, but because he not onely suffereth, but also hath afozehand decreed, that the wicked shall oppresse the good, the Lorde reseruing them for it against the day of iudgement, wherein he will shewe his power and iustice, by which he is glorified: q.d. the chiefe end of the creation of all things, is Gods glorie, which glorie of his most plaineiy appeareth and is declared, both in the eternall saluation of the vessells of mercie, and also in the destruction of the vessells of wrath, appoynted befozehand to that destruction: see Roman. 9. 22. 23. Iude. vers. 4.] Verſ. 5. *All that are proude in heart* [i. all proude persons of what estate or condition so euer they be. He maketh mention of the heart, because there is the first beginning of pryde, and from thence it floweth. Marke 7. 22.] *are an abomination to the Lord*: [i. the Lord doth loth them and cannot abide them: wee haue had this phrase oftentimes, as Chap. 11. 1. also Chap. 12. 22. chap. 15. 26. &c.] *though hand ioyne in hand*, [i. though they ioyne power and forces together to auoyde Gods iudgements,] *he* [i. the proud man, or the proud persons, by one vnderstanding al] *shall not be unpunished*. [i. escape unpunished from the Lord, howsoeuer hee doth for a while deferre his iudgements: see Chap. 11. 21.] Verſ. 6. *By mercie* [vz. from God] *and trueneth*, [i. Gods faithfull accomplishment of his promises, he making his childezen by the zeale of his spirite to feele the same: see Psalmes 85. 10. I knowe, some vnderstand by *mercie* and *trueneth*, the dueties of charitie and byryght dealing one man with an other, and I denie not though they see it not, that mercie is so bled. Matth. 12. 7. but I approue rather the other sense] *iniquitie* [i. sinne it selfe, and the punishment deserued for it] *shall bee forgivenen*, [vz. befoze the Lorde, meaning that the Lorde freely, euen for his owne mercie and trueth sake, will forgiue the sinnes of his people,] *and by the feare of the Lord* [vz. rightly and sincerely planted in the hearts of his childezen, vnderstanding by *feare*, a reuerence of his Maiestie ioynd with loue] *they departe* [vz. speedilie] *from euill* [i. from naughtie conuersation, and all things, that may putt on to the same: see 1. Thessalo. 5. 22.] Verſ. 7. *When the waies of a man* [i. his purposes, beedes, and the whole course of his life] *pleaseth the Lord*, [i. be such, as he accepteth and alloweth of, which is, when they are framed accordyng to the rule of his word,] *he* [i. God the Lord] *will make* [vz. by his mightie power and working] *his enemies at peace with him*: [i. so farre off shall it be, that they that neuer hated him shall attempt any euill against him, that euen his very foes and aduersaries, shall procure all manner of good for him, for so much I suppose he vnderstandeth by the name of *peace*.] Verſ. 8. *Better is a little* [vz. gotten and achieved] *with righteousnes*, [i. with byryght and iust dealing,] *than great riches* [vz.

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- [vz. though they come pearly, monethly, or daplie in] without equitie, [i. gotten with the iniurie and oppression of other men: see Chap. 15. 16.] Verſ.
- 9 9. *The heart of man purpoſeth his waie*: [i. he waieeth and thinketh vpon the things which hee hath to doe, tolling them too and fro in his thought and imagination,] *but the Lord* [vz. alone] *doth direct* [vz. alwaies by his power, and prouidence,] *his ſteppes*. [i. euery thing that he taketh in hand, for the ſenſe of this place, ſee verſ. 1. of this Chap. alſo Ierem. 10. 23. and Prou.
- 10 19. 28.] Verſ. 10. *A diuine ſentence* [i. a true and certaine iudgement, euen as it were from God himſelfe. I know that the word ſignifieth, diuination, or foretelling, ſuch as Soothſayers, Aſtologers, &c. vſe. But he meaneth it not thereof, for it is forbidden, Deuteron. 18. 10, 11. &c. but rather noteth, that the word of the king, is and ought to be a moſte ſure worde, as thoſe things which they foretel, ſeeme at the leaſt, to the parties themſelues, and thoſe that credit them to be] *ſhall be* [vz. or ought to be, preſcribing as it were his duties, which word I ſuppoſe might be better added here] *in the lippes of the king* [i. in his words and ſpeeches bittered with his lippes: putting the word king, for al Magiſtrates whatſoever] *his mouth ſhal not tranſgreſſe in iudgement*, [i. while hee ſitteth in iudgement, hee ſhoulde not pronounce or award vniuſt ſentences, but deale vprighlie in all cauſes, as may
- 11 appeare by the verſes following.] Verſ. 11. *A true weight and balance* [i. vpright and faithfull dealing in euery reſpect: and this ſeemeth to be a reaſon of the former rule: q. d. the iudgement and vprightneſſe which Magiſtrates and other men faithfullie execute, is not from men themſelues, but of God: ſee Deuteron. 1. 17. 2. Chronic. 19. 6. and hee meaneth moſt exact obſeruatiō of iudgement and iuſtice, by weight and balance,] *are of the Lord* [i. are ordeyned of him, and commaunded by him: ſee Deuteron. 25. 13, 14, 15. alſo Chap. 11. 1.] *all the weights* [vz. how great or how little ſo euer they be,] *of the bagges* [i. which men put into the bagge, for the better and more ſafe keeping of them: he alludeth to Deuteron. 25. 13. meaning it alſo of iuſt and equall weights] *are his word*, [i. the Lord hath made and ordeyned the ſame to be vſed, as appeareth by the place before alledged.]
- 12 Verſ. 12. *It is* [vz. or els it ought to be,] *an abhominatiō* [i. a horrible and lothſome thing] *to kings* [i. to great and mightie men, or to Magiſtrates of what degree or calling ſoeuer they be,] *to commit* [vz. in thought, word, or deede,] *wickednes*, [i. any manner of wickednes, either againſt God or man: and this he ſpeaketh ſpeciallie becauſe of their great callings, and high places wherein they are ſet] *for the throne* [vz. of the king or kingdome, meaning thereby the kingdome it ſelfe, a parte for the whole, as ſundry times in the pſalmes, and namely Pſalme 93. 2. alſo Pſalme 132. 12.] *is eſtabliſhed*. [i. is made firme and ſure, with great likelyhoode of continuance] *by iuſtice*, [vz. by faithfull and diligent executing of iuſtice and equitie.]
- 13 Verſ. 13. *Righteous lippes are the delight of kings* [i. kings and Magiſtrates, ſhould take ſpeciallie delight and pleaſure in ſuch perſons, as ſpeaketh

keth righteous and good things : a part put for the whole person, and one in-
 strument wherewith the voyce is framed, put for the words themselves [and
 the King [i. all rulers and magistrates] loueth [i. ought tenderly to affect]
 him [i. those whosoever they be] that speaketh right things. [vz. vnto them.]
 This he speaketh, because Princes do many times more delight and fauour
 flatterers, than plaine dealers.] Verſ. 14. *The wrath of a King* [i. that in- 14
 dignation and displeasure, which a great man beareth against another] is as
 messengers of death: [i. is at it were deadly to him with whom he is angrie,
 and bringeth as it were present death, euery thing then threating death as
 it were, which wee see by daylie experience. And he saith messengers in the
 plurall number, that it might haue the greater force] but a wise man will pa-
 cifie it. [vz. in time, and by all the lawfull meanes he can hee will indeyourn
 the quenching of it, for feare of inconueniences and mischiefes that may in-
 sue thereon.] Verſ. 15. *In the light of the Kings countenance* [i. in his fa- 15
 uourable countenance: q. d. when it pleaseth the King with a pleasant and
 merrie countenance to shewe that he fauourcth men] is life: [i. there is hope
 of all manner of prosperitie and flourishing] and his fauour [vz. so expresse
 and declared towards other men] is as a cloude [vz. which is full, and theres-
 fore pouereth downe raine: see Eccle. 11. 13.] of the latter raine. [vz. which
 falleth somewhat befoze haruest, befoze the corne ripe, and maketh the yeld
 of fruit to be great: see Deutero. 11. 14. Iames 5. 7.] Verſ. 16. *How much* 16
better is it [q. d. It can hardly be tolde, or a man is not able to expresse what
 great oddes and difference there is] *to get* [vz. by industrie and paines ta-
 king] *Wisdom* [i. heauenly wisdom, and knowledge of Gods will reuea-
 led in his word] *than gold?* [yea, than fine and precious gold; for so much
 the word importeth] *and to get vnderstanding* [vz. of Gods word and truth.
 The Rabbins referre wisdom to spirituall and diuine things, and vnder-
 standing to worldly and humane; but me thinketh the other sense is plaine]
is more to be desired [vz. by many degrees, and to be sought for] *than siluer.*
 [i. than chosen or fined siluer: see Chapt. 3. 14. Also Chapt. 8. 10. Meaning
 that holie wisdom is to bee preferred befoze all thinges.] Verſ. 17. *The* 17
path of the righteous [vz. wherein he walketh] *is to decline from euill,* [i. the
 righteous man hath a great care and conscience, in all his conuersation and
 actions to abstaine from sinne and iniquitie, and all that may allure thereto:
 see verse 6. of this Chapt.] *and he keepeth his soule,* [vz. from destruction:
 meaning also by soule, himselfe, a part for the whole] *that keepeth his way.*
 [vz. by right in the obedience of Gods commandements: vnderstanding by
 way, the whole orders and affaires of his life.] Verſ. 18. *Pride* [vz. both 18
 of minde and bodie] *goeth before destruction* [vz. of the partie that is posses-
 sed with it: he meaneth, that ruine and shame is the inseperable companion
 of pride] *and an high minde before the fall.* [vz. of the partie that hath it: q. d.
 Such as exalt themselves, are very nigh to ruine and destruction: see chapt.
 11. 2.] Verſ. 19. *Better* [vz. by many degrees] *it is* [vz. in the eyes and
 iudge.

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- iudgement of all that be soundly taught of God] *to be of an humble mind* [i. to haue true humilitie indeede, both inward and outward] *with the lowlie*, [i. as they are, and to enioye their companie] *than to diuide the spoyle* [i. than to get great riches, and so by that meanes to come to honoz] *with the proud.*
- 20 [vz. as they do, and to be in their companie.] *Verf. 20. He that is wise in his busines*, [i. he that wisely and faithfully can dispatch the things he hath to do] *shall finde good*: [i. shall, through Gods blessing, increase in riches and substance by that meanes] *and he that trusteth in the Lord*, [vz. vnfeignedly and with all his heart, waiting for blessings from him] *he is blessed*. [vz. indeede: q. d. he may be as sure of blessing, as though he had it: see Psal. 125. This verse is read otherwise of some, but me thinketh this sense is plaine
- 21 *enough, and this reading good.*] *Verf. 21. The wise in heart* [i. he that is truly wise indeede, and he maketh mention of the heart, because it is the seate of all affections] *shall be called prudent*: [vz. of other men, and so esteemed and taken of them, not onely because they say so, but also because he is so] *and the sweetnes of the lippes* [i. the sweete wordes of doctrine and comfort that he shall speake to others] *shall increase doctrine*. [vz. both in himselfe, because speech is a meane to increase iudgement, and in those that heare him.]
- 22 *Verf. 22. Understanding* [vz. of Gods will reuealed in his word] *is a well-spring of life* [i. yeldeth life plentifully: see Prouer. 10. 11. Also chap. 13. 14.] *vnto them that haue it*: [i. vnto them, vpon whom it pleaseth God to bestowe it, and vnto others also by their meanes] *and the instruction of fooles* [vz. which they giue and bestowe vpon others] *is follie*. [i. not onely without sense and wit, but also very wickednes and sinne it selfe, the reward
- 23 *whereof is death, Roman. 6. 23.] Verf. 23. The heart of the wise* [vz. man: he speaketh of the heart, because it is the fountaine & well-spring of all deedes and wordes] *guideth his mouth* [vz. to speake] *wisely*, [i. aptly, well, and with aduise of iudgement: q. d. The wise mans heart so directeth his mouth, and teacheth his tongue, that he speaketh nothing rashly, or vnaduisedly] *and addeth doctrine* [i. continually ministrETH newe occasion of good speech and good counsell] *to his lippes*. [i. to himselfe, a part for the whole; and yet he speaketh of the lippes, because they are instruments of speech vnto others.] *Ver.*
- 24 *24. Faire words* [i. gentle, soft, and sweet speeches, he calleth them] *Chap. 15. 26. pleasant words* *are as an honie combe*, [i. sweete and profitable, vz. to the partie, to whom they are spoken] *sweetnes to the soule*, [i. they bring sweetnes to the inward part] *and health to the bones*. [by health he meaneth all outward blessings, and by bones, the whole bodie: a part for the whole, see chap. 12. 4. Also 14. 30. He meaneth that God and godlie speeches are pleasant, profitable, and necessarie, both to soule and bodie, that is, to the whole man, as honie is sweet to the tast, and profitable to mitigate the griefes of sundrie
- 25 *members.] Verf. 25. This whole verse is the same in words and sense, with verse 12. of the 14. Chapter. He meaneth, that no man must either in manners or opinions follow that which seemeth good to himselfe; but Gods*

word

word must in all things be the onely rule vnto vs.] Verſ. 26. *The person* 25
that trauaileth [vz. in his ordinarie and lawfull vocation] *trauaileth for him*
ſelfe: [vnder this word *himſelfe*, he comprehendeth both his owne perſon,
 and thoſe that depend vpon him: ſee 1. Tim. 5. 8.] *for his mouth craueth it*
of him. [i. after a ſort doth demand it: for if meate bee not by the mouth con-
 ueyed into the ſtomacke, the bodie will periſh. And that word crauing, doth
 not onely import the earneſtneſſe of it, but the manner alſo, euen as though it
 were with bowing and humbling it ſelfe, it did beſeech him. Some reade it
 otherwiſe, and giue another ſenſe, but I freely confeſſe, that for mine owne
 part, I ſee no reaſon of it.] Verſ. 27. *A wicked man* [i. a vniuſt, violent, and 27
 peruerſe fellowe] *diggeth up* [i. not onely deuileth, but alſo ſeeketh by all
 meanes to perſorme] *euill*, [both againſt others, and himſelfe alſo in the end]
and in his lippes [i. in the wordes which he uttereth with his lippes] *is like*
burning fire. [i. there is ſomewhat in them that will conſume both himſelfe
 and others, as fire doth wood and ſtubble. He meaneth, that though the
 thoughts of the wicked be hurtfull, yet they hurt not ſo much, as when they
 burſt forth into wordes and deedes, for then they hurt as much as burning
 and flaming fire doth, whereas, while it is kept vnder the aſhes, it lyeth as
 it were hidden.] Verſ. 28. *A froward perſon* [or as it is in the Hebrue text, a 28
man of frowardneſſes, i. ſuch a one as giuen altogether to frowardneſſe] *ſoweth*
ſtrife: [vz. betwene man and man, meaning that he is a bate-maker] *and a*
ſale teller [i. he that heareth, and whifferech to the hurt of another man] *ma-*
kerth diuiſion [i. doth what he can to ſet ſtrife] *among Princes*. [i. amongſt
 great and excellent perſonages. I would rather turne this latter part thus]
diuideth [vz. from his friend] *the prince* [vz. of friendſhip, meaning thereby
 a chiefe friend: and ſo haue you the word vſed Chapt. 17. 9. Alſo Pſal. 15.
 13. though there it be turned *guide*, and Micah. 7. 5. where the ſame word is
 turned a friend.] Verſ. 29. *A wicked man* [i. a violent and iniurious per- 29
 ſon, or as it is in Hebrue, *a man of violence*, that is, one that is altogether gi-
 uen to doo iniurie to another] *deceineth* [vz. one while by fraude, another
 while by force] *his neighbour*, [i. him, whom he ſhould doo all manner of good
 to] *and leadeth him* [i. ſome other of his neighbours, and that by his flatter-
 ing & inticing wordes; for ſo much I thinke the Hebrue word importeth: ſee
 Chapt. 1. 10.] *into the way that is not good*. [i. into a diſorderous courſe and
 euill trade of his life: ſo haue wee had the word *way* ſundry times vſed.]
 Verſ. 30. *He* [i. the wicked man] *ſhutteth his eyes* [vz. that he may the better 30
 thinke vpon the miſchiefe he will doo, becauſe that when the eyes are open,
 the inward ſenſes are drawne hether and chether] *to denie* [i. that he may the
 more earneſtly thinke vpon] *wickednes*: [vz. againſt others, meaning by wic-
 kednes, miſchiefe: ſee Chapter 10. 10.] *he moueth his lippes*, [i. he doth but
 as it were begin to ſpeake] *and bringeth euill to paſſe*. [i. he preſently perſor-
 meth miſchiefe againſt other men.] Verſ. 31. *Age* [i. old age: he vſeth a 31
 word, which ſignifieth gray heares, putting the ſigne of old age for old age it
 ſelfe]

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self] is a crowne of glorie, [i. is a glorious crowne, meaning, that it bringeth euen as great glorie to a godlie old man, as a crowne to a King: concerning this word *crowne*, see befoze Chapt. 4. 9. Also Chapt. 14. 24. and in other places] when it is found [vz. to be passed ouer and spent] in the way of righteousness [i. in a holie and righteous life, meaning it of such old age, as spendeth the time of life, godly & iustly, and not of al old age without exception.]

32 Verſ. 32. *He that is slowe vnto anger*, [i. seldeome or not at all burſteth into it, howſoeuer he be prouoked thereto: see chap. 14. 29. chap. 15. 28.] is better [vz. by many degrees] than the mightie man: [vz. in bodilie ſtrength and power: by how much the power of the ſoule is better than the ſtrength of the bodie, the ſoule it ſelfe being better than the bodie] and he that ruleth his owne minds, [i. that ſubdueth and keepeth vnder the raging affections thereof] is better [vz. by much] than he that winneth [i. conquereth or getteth] a citie. [vz. either by power or policie. The reaſon of this ſpeech is, becauſe that the warre that a man hath with himſelf, and with his own mind, and which is made againſt wrath and other affections of it, is moze grievous and hard, than that which is attempted againſt others: and therefore he is better that conquereth himſelfe, than he that conquereth others. Beſides, he that overcommeth himſelfe, doth it to this end, to profite himſelfe and to hurt none, yea to doo good vnto others thereby, whereas a mightie man that overcommeth others, and ſubdueth citieſ, can hardly perſorme it, without

33 bloudſhed and great danger of other men.] Verſ. 33. *The lot* [vz. for the triall of any thing in controuerſie. This was much in uſe amongſt the people of God in diuiding lands: Numb. 26. 55. and in other cauſes, as Leuit. 16. 8. Acts 1. 26. and in other places] is caſt into the lappe: [i. into ſome ſecret and cloſe place, putting one for many others, as into hattes, pots, caps, boxes, &c.] but the whole diſpoſition thereof [i. the ordering, guiding, and gouernment of it] is of the Lord [vz. onely: q. d. nothing ſeemeth moze ſubject to fortune in mens iudgement than lots, and yet that falleth not out by fortune or chance, for there is no ſuch thing, but God by his infinite providence and wiſedome, doth both generally and particularly guide and gouerne the ſame, according to his good pleaſure.]

Do. Verſ. 1. Teacheth, that both the thoughts of mans heart, and the words of mans mouth are governed of the Lord. Verſ. 2. Teacheth vs, that neither we our ſelues, nor the things that wee doo, are ſuch, as wee eſteeme of them, but are ſo to be taken as God alloweth of them. Verſ. 3. Teacheth vs, in all our thoughts, words, and works, to depend vpon the Lord for his ſpecial bleſſing. Verſ. 4. Teacheth vs, that Gods glorie appeareth in all things, yea euen in the deſtruction of the wicked and vngodlie. Verſ. 5. Teacheth vs, to auoide pride of heart: ſecondly, that there is no wiſedome nor power againſt the Lord. Verſ. 6. Sheweth vs, that there is no other cauſe of the forgiveness of ſinne, than Gods own mercie & truth: alſo, that there is no better bridle to ſtay men from wickednes, than to haue a reuerent feare of Gods

maieſtie

maiestie settled in our harts, *Ver. 7.* Teacheth vs, that a holy conuerſation commendeth vs, both to God & men, also that God hath mens harts in his hands to turne them as pleaseth him. *Ver. 8.* Teacheth men, to get that which they haue, how little or muchſoeuer it bee, by good and iuſt dealing. *Ver. 9.* Teacheth vs, that in all, both our imaginations, and actions, wee are gouerned by God, becauſe, that in him, we liue, moue, and haue our being. *Ver. 10.* Teacheth Magiſtrates and rulers, to pronounce iuſt and true ſentences. *Ver. 11.* Teacheth vs, to vſe vprightnes in all our dealings: and that they which vſe falſe weightes, meaſures, &c. ſinne not onely againſt men, but againſt the Lord alſo. *Ver. 12.* Teacheth kings, euen for example ſake, to abſteine from all manner of euill, ſpeciallie from iniuſtice and wrong dooing. *Ver. 13.* Teacheth kings, to abhorre flatterers and flattery, and to delight in ſuch, as will ſpeake the trueth fully and boldlie. *Ver. 14.* Teacheth wiſe men, in time to labor to quiet the iuſt rage of a Prince, leaſt otherwiſe, therefall out great miſchiefes. *Ver. 15.* Teacheth vs, to purchaſe and delight in the fauor of Princes and Potentates: alwaies provided, that wee doo it, by lawfull and holy meanes. *Ver. 16.* Teacheth vs to preferre heauenlie wiſdome, before all earthlie things whatſoeuer. *Ver. 17.* Teacheth vs, firſt that none can be counted good, but ſuch as haue an vnfeined care to ſhunne things that bee naught, ſecondlie that a holie life is very profitable both for ſoule and bodie. *Ver. 18.* Teacheth vs, to auoide pride, leaſt continuing in it, we be ouerthrowne. *Ver. 19.* Teacheth vs to imbrace true humilitie and lowlines of minde. *Ver. 20.* Teacheth vs, to bee carefull in the dooing of our affayres: alſo continually to truſt in the Lord, and the trueth of his promiſes. *Ver. 21.* Teacheth vs, to giue a iuſt commendation, to the giſtes and graces of God in any: alſo to vſe profitable, comfortable, and good ſpeeches toothers. *Ver. 22.* Teacheth vs, to haue a care, to obtaine ſpiritual vnderſtanding and knowledge. *Ver. 23.* To beware of raſh ſpeech, and to thinke well of our words, before we vtter them. *Ver. 24.* Teacheth vs, to vſe gentle, ſoſte and good ſpeeches. *Ver. 25.* Teacheth vs, not to hang vpon our owne iudgements, but vpon the rule of Gods word onely. *Ver. 26.* Commendeth vnto vs, painefull trauaile, in our ſeueral callings. *Ver. 27.* Teacheth vs, to auoide, both imagining and doing euill againſt any. *Ver. 28.* Teacheth vs, to take heede, that we bee not authors of ſtriſe or tale carriers. *Ver. 29.* Teacheth vs, to beware of offering any man any iniurie, or intifying any man, to thoſe things that are euill. *Ver. 30.* Teacheth, that we muſt neither by word nor countenance, praſiſe or performe euill againſt others. *Ver. 31.* Teacheth vs, that godly o'dage, is greatlie to be reuerenced and eſteemed. *Ver. 32.* Teacheth vs to imploy all our forces, to the ſubduing of the rage of our owne affections. *Ver. 33.* Teacheth vs, that nothing falleth out by fortune or chance, but is whollie and altogether directed, by the infinite and eternall providence of almighty God.

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CHAP. 17.

Co. *This Chapter dependeth vpon the former thus: he had shewed before, that all things were guided according to the determinate counsell and purpose of God, which ought to teache vs contentednes with whatsoever it shall please God either of our owne, or of other mens to bestowe vpon vs, which I take to bee the meaning of the first verse.*

Di. *The Chapter may be diuided into three partes. In the first he intreateth of contentednes of minde, of a good seruant, of the assured knowledge which God hath, of wicked and lying persons, of scorneres at other mens miseries, of Children and posteritie, of a proude foole, and a lying Prince, of rewards, and of loue and contention, from vers. 1. to the end of the 9. In the second, he speaketh of reproof, of seditious persons, of the rage of fooles, of wrath not preuented in time, of recompensing euill for good, of the rich man that is a foole, of frends and brethren and of suertiship: from vers. 10. to the end of the 18. In the third hee dealeth with proude and contentious persons, with froward and euill tongued people, foolish parents, and ill children, also hee speaketh of the sorrowe and ioyfulness of the heart, of bribes and giftes, of the wise man and foole, of euill children, of vpright iudgement, of fewe words: from vers. 19. to the end of the chapter.*

Se. Ver. 1.



Etter [vz. by much] is a drie morsell [vz. of bread, meaning a morsell of drie bread without drinke, or any other thing with it] if peace bee with it: [i. if men haue it in peace and quietnes, and with vnfeined good wil one of them towards another] than an house full [i. very great store and plentie] of sacrifices [i. meat left of freewill offerings, which are called sacrifices because they are parte of

that which was sacrificed: see Chap. 7. 14.] With strife [vz. one of them against another, such a like sentence we had before, Chap. 15. 17.] Ver. 2. A discrete seruant, [i. a faithfull, painefull, and wise seruant, hee calleth such a one Chap. 10. 5. the sonne of wisdom: and Chap. 14. 35. a wise seruant.] shall haue rule ouer a leude sonne [i. shall bee preferred before him, peaso, that many times he shall rule and gouerne him: this fellowe is called the sonne of confusion, Chap. 10. 5.] and he shall diuide the heritage [vz. thoroowe Gods ordinance and the fathers appoyntment, as it were by will,] among the brethren. [It was a common matter, to haue goods, possessions, and lands, deuided to the sons or daughters, amongst the people of the Iewes, see

see Numbers 36.2. also, Luke. 12.13: his meaning is, that wisdome eual-
 teth the basest, and follie casteth downe them that are very high.] Verſ. 3. 3
As is the ſining pot for ſiluer, and the ſornace for gold, [i. as the ſining pot
 and the ſornace, ſerue to trie good ſiluer and gold from drolle and corrupti-
 on:] *ſo the Lord tryeth* [vz. by many meanes and waies] *the hearts* [vz. of
 men: meaning thereby alſo, all the thoughtes, affectiones, and imaginati-
 ones thereof, yea the whole man himſelf, both inward and outward: q.d. as men
 by their arte trie all things, which is well done; ſo God is he alone, that ſear-
 cheth the hearts and raiues: ſee Ierem. 17.9, 10.] Verſ. 4. *The wicked* 4
[i. he that ſelleth himſelfe ouer to worke wickednes,] giueth heed [vz. be-
 rie attentiuely and diligentlie] *to falſe lippes*, [i. to falſe wordes uttered with
 the lippes againſt other men, or to falſe accuſing perſons, a parte for the
 whole,] *and a lyer* [i. he that is a lyer himſelfe] *hearkeneth* [vz. heedeth] *to*
the naughty tongue. [vz. of an other man, who is like to himſelfe: meaning
 th. & one wicked man, will regard and eſteeme another, euen in thoſe things
 which be euill and wicked, and whereof in deed they ought to be aſhamed.]
 Verſ. 5. *He that mocketh* [vz. either by word or deed] *the poore* [i. hee that 5
 is any manner of way afflicted and caſt downe,] *reprocheth him that made*
him [i. God: q.d. hee doth after a ſoyte, ſcozne and ſcoffe at God: ſee a like
 ſentence, Chap. 14.31.] *and he that reioyceth at deſtruction*, [i. at the hurte
 or hinderance of another man, or at any euill whatſoener that falleth vpon
 him] *ſhall not bee unpuniſhed*: [i. ſhall bee certaineſly puniſhed, and by no
 meanes eſcape it: ſee Chap. 11.21. and Chap. 16.5.] Verſ. 6. *Childrens* 6
children, [i. properlie Renewes, but the holy Ghoſt meaneth hereby a long
 race and poſteritie, as Pſalme 128.6.] *are the crowne*, [i. are the glorie re-
 nowme and decking: ſee Chap. 12.4. alſo Chap. 16.31.] *of the elders* [i. of
 their graundfathers, great graundfathers, &c. This hee ſpeaketh of good,
 holy, and obedient childzen] *all the glorie of the children*, [i. a ſingular meane
 whereby the childzen, come to glorie and renowne] *are their fathers*. [i.
 their wiſe and goodly Parents.] Ver. 7. *High talke*, [i. talke of high and great
 matters, as of vertue, wiſdome, &c.] *becommeth not a ſoole*, [i. is not ſarne- 7
 lie in his mouth, becauſe howſoener hee can babble of the things, yet he hath
 them not in effect:] *much leſſe lying talke a Prince*, [q.d. much leſſe dooth it
 beſeeme a great perſonage, to bee ouertaken with lying, or any other euill,
 either in word or deede. One readeth it ocherwiſe, and giueth another ſenſe
 of it; but I like this as well, if not better.] Verſ. 8. *A rewarde* [vz. gi- 8
 uen to a mightie man, or Magiſtrate] *is as a ſtone pleaſant*, [i. is like a preci-
 ous and pleaſant ſtone, meaning that it is of great regarde and eſtimation]
in the eyes [i. in the iudgement and opinion] *of them that haue it* [vz. giuen
 them by others] *it prospereth* [i. taketh good ſucceſſe,] *whether ſoener it tur-*
neſh [i. to what end ſoener it be applied: his purpoſes is, to deſcribe the great
 corruption of bribes and giſtes: q.d. a corrupt rewarde is with couetous
 Iudges verie forcible to peruert iuſt iudgement, and therefore whoſoener
 giueth

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- giueth it, the Magistrate receauing it, great likelihoode there is, that his
 9 cause, whether it be good or badde, shall be preferred.] Verſ. 9. *He that co-
 uereth* [vz. by all lawfull meanes, and what he may, or as much as in him
 lyeth] *a tranſgreſſion* [vz. committed againſt another man] *ſeeketh loue* [i.
 induozeth thereby to mainteyne and vphold loue betweene them. He mea-
 neth, that he that keepeth cloſe, offences committed by one againſt another,
 and blaſeth them not abroad to any, is a verie good preſeruer and increaſer
 of true frendſhip: ſee Prouerb. 10. 12. alſo Chap. 16. 28.] *but he that repea-
 teth a matter*, [vz. done long befoze againſt another, meaning by repeating
 of it, repoztng of it in ſpeech,] *ſeperateth the Prince*. [ſee this expounded
 Chap. 16. 28. meaning hereby the chiefe friends, and the alienating, and tur-
 10 ning of their minds and affections one of them from another.] Verſ. 10.
A reproofe [vz. alone vttered in bare wordes, but yet wiſely and charitably
 expreſſed] *entereth more into him* [i. taketh deepe roote, and byingeth forth
 moze profit in him] *that hath vnderſtanding*, [i. that is truly wiſe indeed] *than an hundred ſtripes into a foole* [i. than great correption beſtowed vpon a
 foole and wicked perſon: q. d. a wiſe man will be moze built vp in goodnes
 11 by a bare word, then a foole by thouſands of wordes or blowes.] Verſ. 11.
A ſeditious perſon [i. a man giuen to diſquietnes and trouble] *ſeeketh onely eu-
 ill* [i. ſtudiet nothing els, but how he may perſorme miſchief, but hee ſhall
 gaine nothing thereby, as appeareth by that which followeth] *and a cruell
 meſſenger*, [i. either a tormentor, or ſome other who ſhall execute the iudge-
 ment of God, and the Magiſtrates againſt him, not repenting] *ſhall bee ſent*
 [vz. from God, or man, or both] *againſt him*, [vz. to puniſh him according
 12 to the greuousnes of his offences.] Verſ. 12. *It is better*, [i. there is leſſe
 danger in it] *for a man* [vz. that is himſelfe alone vnprepared, or vnarmed,]
to meeete [vz. in the wildernes, or els where] *a beare* [the worde is of the
 Maſculine gender, and ſignifieth notwithstanding the ſemall alſo or three
 beares] *robbed of hir whelpes*, [i. whoſe yong ones haue been taken from hir,
 by ſome one meanes, or other. The beares when they haue loſt their whelps,
 are verie ſearce and cruell, ſpeciallie the three beares, as whoſe affection ſee-
 meth to bee greater towards them: concerning the greatnes of the danger,
 which may befall men by beares, ſee 2. Samuel. 17. 8. 2. king. 2. 24. Hoſeah.
 13. 8.] *than a foole in his follie*. [i. then a wicked man in the extremitie of his
 wickednes and rage: q. d. it were leſſe euill to fall into the power of the one,
 13 than of the other.] Verſ. 13. *He* [vz. whoſoeuer he bee,] *that rewardeth*,
 [i. reioyeth and peeldeth vnto another man,] *euill* [i. miſchief and hurt] *for
 good*, [i. for the good and profit, that hee hath receaued by him,] *euill* [i.
 plagues and puniſhments from God, and manie times diſpleaſure from men
 alſo,] *ſhall not depart from his houſe* [i. from him, or from his wicked poſſe-
 ſitie. It is a ſinne againſt all lawe, yea euen againſt nature, to requite good
 with euill: ſee it forbidden. Roman. 12. 17. where wee are forbidden to re-
 compence euill for euill, much leſſe to recompence good with euill.] Verſ.

14. *The beginning of strife*, [i. the beginner of strife, he putteth the thing for the persons : q.d. he that is the worker of the beginning of strife] is as one that openeth the waters : [vz. which were shut vp in standing poles or ponds, which being once let out, they ouerflowe, and carrie away euery thing that standeth before them, and cannot againe be shut vp and inclosed: q.d. the hole or stuce, by which they are let forth, at the first seemeth narrowe, but afterwards by the rage of the waters, it is made greater; and so is it with strife and contention] therefore or the contention be medled with, [i. before it be any whit at al begun] leane of. [vz. from it, He would haue vs to withstand and quench the beginning of strife.] Ver. 15. *He that iustificieth* [i. declareth either by word or deed as iust: so haue you the word oftentimes vsed both in y^e old & new Testament Exod. 23. 7. Isaiah 5. 23. Math. 11. 19. 1. Tim. 3. 17.] the wicked [vz. man] and he that condemneth [i. either by word or deed pronounceth sentence of condemnation against] the iust, [i. the vpright & innocent person] euen they both [vz. of what state, condition or calling soeuer they be] are an abomination to the Lord. [i. lothed, & disliked of him: see chapt. 11. 1. for this phrase, and for the matter & words almost, see the like sentence Chapt. 24. 24.] Ver. 16. *Wherefore* [i. to what end & purpose] is there a price [i. means as riches, or monie, whereby a thing pyled may bee bought] in the hand [i. in the power, as sundry times in the scripture] of the fool [i. of the wicked & vngodlie man] to get wisdom, [vz. by it] & he hath none heart? [vz. to obtaine it: meaning, that he hath no affection or pleasure thereto: q.d. It auaileth the foole nothing, yea rather it is a miserable thing vnto him to haue full hands, or great power, & no heart or wil at all to obtaine good things. For he is vnworthie of good things that disdaineth wisdom, yea those very good things shall tend to his greater iudgement.] Ver. 17. *A friend* [i. he that is a faithfull & trustie friend] loneth [vz. vnfeignedly & with a good heart, his familiar friend or acquaintance] at all times: [vz. both of aduersitie and prosperitie, for nothing can turne away his minde] and a brother [i. a naturall and deare friend, for I suppose he speaketh not of naturall brethren onely] is borne [i. is brought forth as it were into the worlde, and so made manifest] for aduersitie. [i. euen against the daies of troubles and trialls come: q.d. then both the force of naturall friendship appeare, which before in prosperitie lay as it were hidden.] Ver. 18. *A man destitute of vnderstanding* [i. an vnwise and foolish man] toucheth the hand, [vz. of another, giuing him his hand and word, as it were, for the payment and performance of some thing: see Chapt. 6. 1.] and becommeth suretie [vz. by that meanes] for his neighbour. [i. his familiar friend and acquaintance: see chap. 1. 1, 2, &c. Also chap. 11. 15.] Ver. 19. *He loneth transgression, that loneth strife*: [vz. either betwene him selfe and some others, or els betwene other men, though he him selfe be none of the parties struing. He meaneth, that the authoz of contention loneth all manner of euill, because there is almost none euill, but it ariseth and is increased by contention] and he that exalteth [i. setteth on high] his

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- his gate [i. the gate of doore of his house, meaning in an allegorie hereby, he that despising others, lifteth vp himselfe, which is fitly shadowed out by this speech, because it sometime falleth out, that they that set their doores high, fall backward from thence, and so bruse, hurt, and wound themselves] *seeketh destruction* [i. his own hurt and danger.] Ver. 20. *The froward heart* [i. the man giuen to frowardnes: a part for the whole, and yet he nameth the heart, because it is the seate of affections, from whence also they flowe] *findeth no good*: [i. obtaineth no good thing, either before God or man, but much euill and hurt rather] *and he that hath a naughtie tongue*, [i. he that vseth his tongue to speake either lewdlie and filthilie, or els vntruely or falsely against any] *shall fall into euill*. [i. shall be overtaken with Gods iudgements for the same, and haue those things light vpon him, that his tongue hath pronounced against other men.] Ver. 21. *He that begetteth a foole*, [i. the parents of a foolish child. He putteth the first part of procreation for the whole, and the education thereof also; because in the first generation no man knoweth what his sonne or child shalbe: and of the habite, which the child afterwards getteth, either by the parents negligence, or euill bringing vp: or though he haue been well instructed, yet notwithstanding he hath an euill hart or mind] *getteth himselfe sorowe*, [vz. through the follie of his child] *and the father of a foole* [i. his parents] *can haue no ioye*. [vz. in their foolish children, and so long as they continue such: see Prouerb. 10. 1. Also 15. 20. And also verse 22 25. of this Chapter.] Ver. 22. *A ioyfull heart* [i. a heart that is truely touched with ioye: for he doth not speake of a dissembled or counterfeited ioye] *causeth good health*: [vz. to the whole man: vnderstanding also by the word health, all good things] *but a sorrowfull mind* [i. the mind which is wounded and oppressed with sorowe] *drieth the bones*. [i. corrupteth and consumeth the whole man, yea his most inward parts: see Chapt. 14. 13.] Ver. 23. *A wicked man* [i. a man giuen to wickednes: and this may bee vnderstood either of the man giuing the bribe, or of the Iudge receiuing it] *taketh a gift* [vz. either which he had prepared to giue the Iudge, or the Iudge knew he had brought] *out of the bosome*, [i. closely and priuily, as men are wont to do things which they take out of their bosomes] *to wrest* [i. to peruert and turne vpside downe: q. d. the one giueth it, and the other receiueth it, to that end] *the waies of iudgement*. [i. iust and vpright matters, in which, as in broad and high waies, the Iudge should walke without all partialitie.] Ver. 24. *Wisdom is in the face of him that hath vnderstanding*: [i. the very staied and pleasant countenance of a wise man, is sufficient to set out the wisdom that is in him] *but the eyes of a foole are in the corners of the world*. [i. wander hither and thither, which is sufficient enough to bewray the vnstaiednes of his mind, and the follie of his heart. He meaneth, that euen by the countenance, men may many times iudge of wisdom and follie.] Ver. 25. *A foolish sonne* [i. a wicked, lewd, and disobedient child, whether he be sonne or daughter] *is a griefe* [vz. of heart, that is a great griefe] *vnto his father*, [vz. that begot

begot him, if he liue to see, behold, or heare of his wickednes] and a heavines
 [vz. of heart also] to her that bare him [i. to his or her mother: see Chapter
 10. 1. If or no greater grieve can come to parents in this life, than to know or
 heare of the ill demeanour of their children.] Vers. 26. Surely it is not good 26
 [i. it is a very hurtful and euill thing] to condemne the iust, [vz. any manner
 of way: see verse 15. of this Chapter: and this appertaineth to Magistrates,
 putting them in mind of their duties, to execute iustice, & to minister right]
 nor [vz. is it good, but euill and hurtfull] that the princes [i. the Magistrates
 and rulers] should smite [i. any manner of way punish] such [i. iust persons]
 for equitie. [i. for their vpright and good dealing: withall, he putteth Princes
 in minde to beware of tyrannie.] Vers. 27. He that hath knowledge [i. he 27
 that is indeede wise, and indued with sound knowledge] spareth his words,
 [i. oftentimes refrainerh his speeches, he doth not rashly powze out by his
 words the thoughts of his heart, no though they bee good things, but obser-
 ueth time, place, &c. see Chapt. 15. 23, 28. Also Chapt. 29. 11.] and a man
 of understanding [i. one indued with right vnderstanding and knowledge] is
 of an excellent spirit. [Some reade,] is precious in spirit [i. is of a rare spirit,
 for the excellencie of it, as the word of God is sayd to be precious, 1. Sam. 3.
 1. Others reade, cold in spirit: meaning, that hee is moderate and well
 staied, and easilie bursteth not forth into anger, but doth diligently take heed
 of the heate of his heart: the senses do not much differ.] Vers. 28. Euen a 28
 foole [q. d. so great is the commendation of silence, that if vnwise people hold
 their tongues, they may be deemed and taken for wise many times] when he
 holdeth his peace [i. speaketh not to the betwraying of his follie] is counted
 wise, [vz. many times, because wise men iudge not but by words and deedes]
 and he that stoppeth his lippes, [vz. from speaking] prudent. [i. is counted, or
 may be counted prudent and wise.]

Vers. 1. Teacheth vs, how good a thing peace is, and how hurtfull strife Do.
 and contention is. Vers. 2. Teacheth seruants to strue to diligence, faith-
 fulnes, and wisdom in all their masters affaires. Vers. 3. Teacheth vs, that
 God knoweth all things, either within man, or without him, and many
 times trieth him by many meanes to make him pure vnto himselfe Vers. 4.
 Teacheth vs, not to lend our eares to false accusations, or lying tales. Vers. 5.
 Teacheth, that we ought not to reioyce at any mans pouertie, affliction, or
 hurt whatsoeuer. Vers. 6. Teacheth vs, that to haue posteritie, is a good blef-
 sing from the Lord, and that it is a great grace to haue good fathers. Vers. 7.
 Teacheth vs, that wicked men should not talke of good things, nor great
 personages giue themselues to lying and iniurie. Vers. 8. Setteth out, what
 great hurt commeth by giuing and taking of rewards or bribes. Vers. 9.
 Teacheth vs, to couer such matters as may breake and hinder growth in
 loue. Vers. 10. Teacheth vs, that reproofs are profitable to Gods children,
 and that nothing will amend the wicked and vngodlie. Vers. 11. Setteth

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out the nature of sedicious people, and the iudgement that they shal receiue from God and men. *Vers. 12.* Setteth out the great rage and madnes of the wicked and vngodlie. *Vers. 13.* Teacheth vs, not to recompence euill with euill, as worldly men doo, much lesse to requite good with euill, but to doo good for good, and to ouercome euill with well doing. *Vers. 14.* Teacheth vs, to withstand the beginnings, as of all euill generally, so particularly of strife and contention. *Vers. 15.* Teacheth vs, to beware what we vtter, either with or against men. *Vers. 16.* Teacheth vs, that neither wealth, nor any outward things can attaine heauenly wisdom. *Vers. 17.* Teacheth vs, that amongst Gods children there should be at all times a stedfast bond of loue, speciallie in the daies of aduersitie. *Vers. 18.* Teacheth men to beware of furetilship. *Vers. 19.* Teacheth vs, to beware of contention with others, and also of pride or lifting vp our selues aboue others. *Vers. 20.* Teacheth vs, to flie from frowardnes of heart, and naughtines of speech. *Vers. 21.* Teacheth vs, that lewd and ill children are great grieue vnto their parents. *Vers. 22.* Setteth out what commodities ioye of heart bringeth with it, and also the discommodities of a sorowfull heart. *Vers. 23.* Declareth what great mischiefe bribes and rewards giuen and taken doo worke. *Vers. 24.* Teacheth vs, that mens countenances many times bewray, either their wisdom or their follie. *Vers. 25.* Teacheth vs, that euill children are matters of great grieue to their parents. *Vers. 26.* Teacheth Magistrates iustlie to execute iustice, and to punish no man for well doing. *Vers. 27.* Teacheth vs to auoide multitude of words and babbling, for where there are many words, there is much sinne. *Vers. 28.* Teacheth vs, that there seldome or neuer comineth any hurt by silence, but rather credite sundrie times.

CHAP. 18.

Co. *I*N the latter end of the other Chapter, he spake of a prudent or wise man: now in the beginning of this he sheweth, that such a man will spare no cost nor labour, so the end he may haue his desire satisfied in obtaining holie and heauenlie wisdom.

Di. *1* **T**HIS Chapter may bee diuided into three parts. The first reacheth from *vers. 1.* to the end of the *8.* wherein he speaketh of the desire of wisdom, of the foolish and wicked man, of wise words, of respect of persons, of the words of fooles and tale bearers, and the hurt which comineth by them both. The second reacheth from *verse 9.* to the end of the *16.* wherein he speaketh of the slothfull person, of Gods power, of riches of pride, and humilitie, of hastie answers, of the grieue of bodie and soule, of paines to get wisdom, and of the power and force of gifts or rewards. The third reacheth from *verse 17.* to the end of the Chapter, wherein he speaketh of the first complainer, of the vse of the lot, of the wrath of brethren, of good words

words and speeches, of a good wife, of the poore and rich, and of a true friend or brother.

Verf. 1.



Or the desire thereof, [i. for the earnest affection that hee hath to obteyne holy and heauenly wisdom] *hee*, [i. a good man] will separate himselfe [vz. from all that hee hath, that may let him] to seeke it, [i. to the end hee may seeke and finde it: see Marth. 13. 44, 45, 46.] and occupie himselfe: [i. he will carefullie imploy himselfe, and diligentlie also,] in all wis-

dom, [i. in wisdom it selfe, and in all the meanes whereby hee may growe and increase in the same: others I knowe reade it otherwise, and giue another sense, but me thinketh this is plaine enough.] Verf. 2. A foole hath no delight [vz. at all] in understanding, [i. either in the thing it selfe, or in the meanes, whereby it may be obteyned] but [vz. his delight is] that his heart, [i. the things that be in his heart] may be discovered. [vz. to other men, and that by his vaine babbling and speaking of euery thing that commeth into his mind: q. d. he is onely delighted with his owne follie, which he laboureth to publish and make knowne to all men.] Verse 3. When the wicked commeth, [i. wheresoeuer there is a wicked man,] then commeth [vz. with him, i. there is] contempt [vz. of other men, hee meaneth that this is proper to the wicked, and is as it were his inseperable companion, to despise others,] and with the vile man, [vz. there is alwaies] reproach, [i. disoainefull bitering of reproches against others. I denie not, but that this verse may be taken, as though God should punish the wicked and vile men, with contempt and reproach, but the other sense in my iudgement, is more simple and plaine.] Verf. 4. The words of a mans mouth, [i. such words and speeches, as proceed from a wise mans mouth] are like deepe waters, [vz. which cannot be drawne emptie, neither can a man come to the bottome of them: so the wisdom and learning of a wise man, neuer ceaseth, but the more he uttereth, the more he may,] and the wellspring of wisdom [i. the great plentie and abundance he hath of it, meaning hereby also, the wise mans mouth pouring it out, and largely communicating it to others] is like a flowing riuer. [i. is like to a riuer that floweth continuallie: hee meaneth by these metaphors and similitudes, that there is neuer scarcitie of wisdom in him.] Verf. 5. It is not good: [i. it is verie euill and hurtfull, as chap. 17. 26.] to accept [i. to regard or looke vpon] the person of the wicked: [i. any thing in him at all, as his authoritie, wit, words, gifts, &c. see this forbidden, Deutero. 1. 17.] to cause [vz. thereby] the righteous to fall [i. to bee ouerthrowne] in iudgement, [i. where iudgement is to be pronounced. This belongeth to Iudges, and Magistrates, who are many times so moued, with the power, &c. of the

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- wicked, that the iust and poye soyte come to ruine thereby, which fault should
6 bee corrected.] Verſ. 6. *A fooles lippes* [i. the wordes which a foole uttereth with his lippes] *commeth with strife*, [i. haue alwaies strife annexed vnto them, as an inseperable companion, and are mingled altogether with contentions,] *and his mouth* [i. the wordes which hee speaketh with his mouth] *callethe for stripes*. [vz. to bee layde vppon him for his follie, meaning that his owne wordes are meanes to hurte himselfe.] Verſe
7 *A fooles mouth*, [i. wordes spoken with his mouth] *is his owne destruction*, [i. bying hurt and destruction vnto himselfe] *and his lippes*, [i. speeches uttered with his lippes] *are a snare for his soule*: [i. are instruments and meanes, to bying him within the danger of the losse of his life: see chap. 10.
8 14. also chap. 13. 3.] Verſ. 8. *The words of a talebearer* [vz. which he uttereth to some against other some] *are as flatterings*, [i. they seeme pleasant and sweete, yea to be moze gentle than oyle or butter: see Psal. 55. 21.] *and* [i. but for all that, or els thus: and vz. yet notwithstanding] *they go downe into the bowells of the bellie*, [i. into the bowels which are within the bellie, meaning that they wound euen the verie entrailles, which being once perished, there is no hope of life, and therefore it is as much: q. d. they wound
9 men most grieuouſlie, yea deadlie.] Verſ. 9. *Hee also* [vz. as well as the talebearer, is to be misliked] *that is slothfull*, [i. giuen to idlenes and loptering] *in his worke*: [i. in dooing the thing he is set about, and should indeed performe] *is euen the brother of him that is a great waſter* [vz. of the things which he hath: he meaneth that he is cosin german as it were, with the prodigall person, because looke what the one loseth by superfluitie and ryot, the other forgoeth thowow sloth and idlenes.] Verſ. 10. *The name of the Lord* [i. his Maieſtie, godnes and power, as sundry times in the psalmes, and namelie Psalme 20. 1.] *is a strong tower* [vz. to all such as stedfastly trust therein, meaning by strong tower, a mightie defence to shielde him, and to keepe him safe, from all the dangers, of such as would anoye him: see Psal. 61. 3.] *the righteous* [vz. at all times, but speciallie in the dayes of his distress] *runneth* [vz. with all possible hast and speed] *unto it* [i. to this assured tower of Gods strength, might, power, godnes, &c.] *and is exalted*, [i. lifted vp, vz. into a high place, where hee shall be safe and sound, from the
11 attemptes of all his enemies.] Verſ. 11. *The rich mans riches* [i. the riches which he presentlie possesseth,] *are his strong citie* [i. hee maketh them vnto himselfe a defence against all attemptes and assaultes made against him: see before Chap. 10. 15.] *and as an hie wall in his imagination*. [i. hee fondlie imagineth, that they are sufficiently able, not onely to keepe him from the violence of men, but also to shield him and couer him so, that ney-
12 ther God nor man shall behold his leudnes.] Verſ. 12. *Before destruction* [i. before the calamitie, fall, or hurt of any man come] *the heart of a man is haughty* [i. a man himselfe is proude and loftie: a parte for the whole, and yet he mentioneth the heart, because from thence pride groweth, and floweth:

see

see Chap. 11. 2. also 16. 18.] and before glorie, [i. before a man come to glorie and estimation amongst men] *goeth lowlines* [vz. of heart and bodie: q.d. humilitie is a meane to come to glorie: see chap. 15. 33. as pride is a meane to come to contempt.] Ver. 13. *Hee* [vz. whosoever he be] *that answereth a matter*, [i. that taketh vpon him to shape an answer to a thing] before he heareth it [vz. thowpolly out, or els thus] before he heare it, [i. before he vnderstand it,] it [i. that manner of dealing, and his answer also] is fol-
lie and shame vnto him, [i. bewrapeth his owne follie, and purchaseth him great discredit, because he will bee so rash and hastie.] Ver. 14. *The spirit of a man*, [i. a man, that hath a bold spirit and good courage, specially giuen him from God,] will *susteyne*. [i. indure and beare, and that with great patience and constancie] *his infirmities*: [i. all outward griefs and discommodities whatsoeuer,] but a wounded spirite, [i. a man stricken with the wrath of God, and wounded in conscience, for his sinnes, or other great causes: see Psal. 51. 17.] *who can beare it?* [i. who is able to indure it long, without great and gracious assistance from God: q.d. there is no man, nor any thing els: for as for the bodie, it cannot doo it, because it is not his office to rule the spirite and minde, but rather the minde and soule it selfe, although it be carried about in the bodie, to rule, guide and gouerne it: see Prouerb. 15. 13. and the note of the Geneva bible, is very good also.] Ver. 15. *A wise heart* [i. he that hath obtayned some measure of wisdom already] *getteth* [vz. daylie more and more,] *knowledge*, [vz. of Gods will reuealed in his worde] and *the care of the wise*, [i. the wise man himself by attentiu harkening] *seeketh learning*, [i. seeketh daylie increase of the same, he ioyneth the heart, and the care together, though vnder eyther of them he vnderstand y whole man, because that from a heart desirous of knowledge, proceedeth the attentiu care, which is apte to learne, and earnestly seeketh after it.] Ver. 16. *A mans gifte* [vz. which hee giueth, or bestoweth vpon another,] *enlargeth him*, [i. deliuereth him from distresse] and *leadeth him before great men*: [i. bringeth him into their presence, so that he may tell his owne tale, and speake for himselfe. And here he teacheth what men are wont to do, and not what may be done, though sometimes a man may giue gifts to be deliuered from danger, when otherwise he cannot: but he must beware with all, that he be not thereby iniurious to any other] Ver. 17. *He that is first* [vz. before the iudge or magistrate] *in his owne cause*, [i. in laying out his owne cause, and the things apperteyning thereto] *is iust*, [i. so seemeth to bee, meaning that he seemeth to haue a iust and good cause,] then [i. afterwards] *cometh* [vz. before the iudge] *his neighbour* [i. he betweene him and whom there is some controuersie,] and [vz. the iudge, vpon his appearance and speech] *maketh inquirie of him*, [i. inquireth of either of them, how the case standeth, labouring by demaunds and questions to get the certaintie thereof: q.d. hee that first bringeth his cause to the Iudges, seemeth to pleade a right cause, til his aduersarie bee heard, and the Iudge vnderstand the truthe of the matter.] Ver. 18.]

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- 18 Verſ. 18. *The lot* [vz. whoſe direction is from the Lord, as Chap. 16. 33.] *cauſeth* [i. ought to cauſe] *contentions to ceaſe*, [vz. amongst men, vnleſſe they will after the manner of giants, fight againſt God and his decree,] *and maketh a partition*, [vz. juſtly and vprightly,] *among the mightie*. [i. yea euen among them, that are at great diſſention, and by reaſon of their ſtrength and power might hurt one another very much. Joyne this, with the other verſe thus. If the matters betweene men, bee ſo hard and doubtfull, that the trueth of them cannot bee knowne then let the lot, decide the controuerſie.]
- 19 Verſ. 19. *A brother offended* [i. greeued and that with his brother, for ſome one cauſe or other] *is harder to winne*, [i. it is a harder matter to winne him to reconciliation] *than a ſtrong citie*, [i. than a citie well defended: ſo hard a matter is it, to maſter mens affections: ſee Chap. 16. 32.] *and their contentions* [i. the ſtrifes betweene them] *are like the barre of a palace*, [which muſt of neceſſity bee ſtrong & ſure, to keepe the gates of ſuch a great and ſumptuous building, wherein alſo many times, things of great price, are layed by: he meaneth, that the angers of brethren one of them to wards another, are ſo ſharpe and vehement, that they can no more eaſilier be ſubdued, than ſtrong defended towneſ conquered, or eaſilier broken, then moſt ſtrong barres.]
- 20 Verſ. 20. *With the fruite of a mans mouth* [i. with his words, which are called the fruite of his mouth, becauſe they come from it, as fruite from a tree,] *ſhall his bellie be ſatiſfied*, [i. hee ſhall haue inough of it,] *and with the increaſe of his lippes*, [i. with the abundance of wordes that his lippes ſhall vtter, and the increaſe that ſhall come thereof,] *ſhall hee be filled*. [i. he ſhall haue plentie and abundance, he meaneth that euery man ſhall receaue the fruite of his owne ſpeech, either good or euill, euen as hee hath ſpoken either wel or euil, and theſe Metaphors, of the bellie, ſatiſfying, and ſo forth, ſerue but to note the abundance that he ſhall haue either the one way, or the other: ſee beſore Chap. 12. 13, 14. alſo Chap. 13. 2, 3.]
- 21 Verſ. 21. *Death and life*, [i. all manner of euill and good, all proſperitie and aduerſitie] *are in the power of the tongue*: [i. in the tongue itſelfe, rightly vſed or abuſed] *and they that loue it* [i. to bleſſe it, either the one way, or the other] *ſhall eate the fruit thereof*. [vz. accordingly; meaning that they ſhall receiue according to the goodneſſe, or illneſſe of their ſpeech, ſee Matthe. 12. 37. It is of the ſame ſenſe and meaning, that the other verſe beſore going is. Thus we ſee, that ſuch as ſpeake well, doo themſelues and others good, and they that ſpeak euill, hurt both themſelues and others.]
- 22 Verſ. 22. *He that ſindeeth* [vz. by the ſpecial appointment of God] *a wife*, [i. a good, diligent and wiſe wife] *ſindeeth a good thing*: [i. a profitable and pleaſant thing,] *and receaueth* [vz. euen in that] *ſauor of the Lord*. [i. a ſure teſtimonie and token of Gods ſauor towards him: ſee Chap. 19. 14. he meaneth that a good and godly wife, is a ſingular bleſſing from the Lord.]
- 23 Verſ. 23. *The poore* [vz. man or men, putting one for many] *ſpeaketh* [vz. vnto others] *with prayers*: [i. humbly and beſeechingly as a man may ſay,] *but the rich* [vz. man, or perſons]

persons] *answereth* [vz. when he is demanded any thing, or els answering here is put for speaking, as before chap. 15. 1, 28. Also chap. 16. 1. *roughlie*. [i. bitterly and sharply: wee see the truth both of the one and the other by experience.] *Vers. 24.* *A man that hath friends*, [i. he that through Gods blessing, & his owne good dealing hath gotten friends] *ought to shew himselfe friendly*: [vz. towards them and others also] *for a friend* [i. a faithfull and vnfeyned friend] *is neerer* [vz. vnto vs, in fast and sound loue many times] *than a brother*. [i. than a naturall brother or kinsman: q. d. there are many friends found that will shewe in wordes and countenances, and performe in deedes and truth moze stedfast friendship and loue, than brethren: see to this purpose before Chap. 17. 17.]

Vers. 1. Teacheth vs, that nothing should bee so deare vnto vs, as Gods heavenly wisedome. *Vers. 2.* Sheweth, that fooles delight in the disclosing of their own follie. *Vers. 3.* Teacheth vs, that we can looke for nothing from wicked men, but contempt and reproach of others. *Vers. 4.* Setteth out the excellencie of a wise man and of his words. *Vers. 5.* Teacheth Magistrates, to banish farre from them all respect of persons. *Vers. 6.* Teacheth vs, that wicked men, out of the abundance of their wicked heart, speake wicked things. *Vers. 7.* Teacheth vs, that the wicked many times speake such things as doo greatly indanger themselves. *Vers. 8.* Teacheth vs, to auoide tale carrying and flatterie: also, that though it be pleasant at the first to heare tale tellers, yet the end is dangerous and deadlie. *Vers. 9.* Teacheth men to beware of idlenes on the one side, and prodigalitie on the other. *Vers. 10.* Teacheth vs, continually to trust in the goodnes and power of God. *Vers. 11.* Teacheth vs, to auoide trust and confidence in riches, for they are not such sure things as the world maketh account of. *Vers. 12.* Teacheth vs to auoide pride, and to embrace humilitie. *Vers. 13.* Teacheth vs, that rash and hastie speeches bewraie the follie of him that vseth them, and procureth his shame. *Vers. 14.* Sheweth, what an vnbeareable burthen the affliction of the soule and spirit is. *Vers. 15.* Teacheth vs, to applie our hearts and eares, and all the parts and members of our bodies and mindes to attaine heauenlie wisedome. *Vers. 16.* Setteth out what great power gifts and rewards haue. *Vers. 17.* Teacheth Magistrates not to belecue any one partie, but to examine both. *Vers. 18.* Setteth out the right vse of the lot. *Vers. 19.* Teacheth vs, that there is no strife matchable to the strife amongst brethren. *Vers. 20.* Teacheth vs, that we shall receiue the profite of our words, either good or euill as they were. *Vers. 21.* Deliuereth the same doctrine. *Vers. 22.* Teacheth vs, that if any man hath receiued a good wife from the Lord, he hath receiued also therewith a good testimonie of his fauour. *Vers. 23.* Declareth what great difference there is betweene the rich and the poore, and the words of either. *Vers. 24.* Teacheth men to shewe themselves friendly towards such, as from whom they haue receiued friendship, and to preferre a faithfull friend before a naturall brother.

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CHAP. 19.

Co. **H**aving in the latter end of the other Chapter spoken of a faithfull and sure friend, he doth in the beginning of this Chapter shewe, that sound friendship consisteth not in the lippes only, nor in abundance of riches, but in vprightnes and sinceritie of heart, though the partie be poore that professeth it.

Di. **T**he Chapter may be diuided into three parts. In the first he intreateth of a sound and counterfeit friend, of knowledge, of the perversities of the heart, of riches and pouertie, of false witness bearing and lyes, of the Prince and liberall person, of the decayed man, of the wise person, of fooles and seruants, from *verse 1.* to the end of the *10.* In the second, he teacheth men to bridle wrath, and speaketh of the fauour and displeasure of Princes, of euill children, and brauling wiues, of a good wife, of idlenes and deceit, of obedience, and contempt of the word, of pitie vpon the poore, of due correction, of wrath, and of good counsell: from *vers. 11.* to the end of the *20.* In the third he speaketh of mans deuices and Gods purposes, of poore men and lyers, and of the feare of God, and the fruites thereof, of the idle person, of scorner, also of foolish and wise men, of disobedient children, of auoyding ill counsell, of false witnesses, and of punishment for the wicked and vngodlie, from *vers. 21.* till you come to the end of the Chapter.

Se. Vers. 1.



Esster [vz. by much or many degrees, as sundrie times before] is the poore [vz. man, or friend] that walketh in his vprightnes, [i. that walketh vprightly both in word & deed towards them, with whom he is ioyned in friendship,] than he that abuseth his lippes, [vz. by pretending great good will in words, and yet hath nothing in effect] and is a foole. [i. and so bewaileth his

folle: other reade it otherwise, and giue another sense of it, but me thinketh this is plaine: for the first part of this verse see Chap. 28. 6.] Vers. 2. *For without knowledge* [i. sound and sincere iudgement] *the mind* [i. the affection and good will] *is not good,* [i. is not right and sound, but hurtfull, both to the one partie and the other: for this phrase, it is not good, see Chapter 17. 26. Also Chap. 18. 5.] *and he that hasteth with his feet,* [i. he that runneth hastily to euill] *sinne*th. [vz. against God and his owne soule: q. d. as he hath little regard of himselfe that looketh not to his feet, that he may discern good waies from bad, yea is in great danger of continual falling; so he that hastily and without great deliberation runneth to this and to that, it is very likely he shall fall into transgression before he be aware.] Vers. 3. *The foolishnes of a man peruerteth his way.* [q. d. men must ascribe it to their owne folle]

folle that things goe not well with them, for here he toucheth them that would accuse GOD of the euill successe of their things] and [vz. yet for all that] his heart fretteth against the Lord. [i. he is impatient, and after a soze ascribeth his euill happe, as we say, to God, and not to himselfe.] Ver. 4. 4
Riches [i. rich men : he putteth the thing for the person, and yet we may notwithstanding vnderstand it simplie of riches] gathereth many friends: [vz. to him that hath them] but the poore [vz. man or person] is seperated [vz. in friendship & familiaritie] from his neighbour. [vz. for the want of his riches : for the word seperating : see Chap. 17. 9. And for the whole verse, see Chap. 14. 20. q. d. all men will be friends with rich persons, but euen such as were before friendly to the poore person, depart from him for his pouertie sake.] Ver. 5. A false witness [i. he that beareth false witness] shall not be unpunished: [vz. either before God or man: see Deut. 19. 19. and in many other places of this booke : as Chap. 6. 19. Also verse 9. of this Chap.] and he that speaketh lyes, shall not escape. [vz. the iudgement and punishment of almightie God.] Ver. 6. Many [vz. men] reuerence the face of the Prince [i. doth greatly esteeme the person of a great man : for this word face, see Deut. 1. 17.] and euery man is friend to him that giueth giftes. [vz. vnto other men : meaning that the liberal person hath many friends.] Ver. 7. All the brethren [i. all the kinsfolkes, how nigh or farre off so euer they be, if they be aliue, and be richer than he] of the poore [vz. man, that is fallen into decay] do hate him: [i. do despise him, or little regard and set by him] how much more [vz. soone or easilie] will his friends [i. his counterfeite and feigned friends: for of his faithfull ones he had sayd the contrarie before] Chap. 17. 17. depart farre from him? [vz. in the time of his affliction and distresse] though he [vz. so afflicted and brought into pouertie] be instant with words, [i. do earnestly and heartily intreate them for some comfort, reliefe or sauour] yet they will not. [vz. stand fast by him, or minister vnto his need.] Ver. 8. He that 8
possesseth [i. keepeth sure and fast] vnderstanding, [i. heauenly wisdom] loveth his owne soule, [i. himselfe : a part for the whole, or els prouideth well for himselfe. The word in Hebrue is heart, which he vseth, because vnderstanding & wisdom hath his proper seate in the hart] and keepeth wisdom [which he hath obtained and gotten] to finde goodnes. [i. that thereby he may come to that goodnes which neuer shall decay.] Ver. 9. is the same both in 9
words and sence, with verse 5. of this Chapter, sauing that there it was said, he shall not escape, and here it is said, he shall perish: q. d. he shal certainlie come to naught.] Ver. 10. Pleasure [vz. in the vse of all Gods blessings] is not 10
comely for a foole, [vz. because he knoweth not how to vse it] much lesse [vz. comely is it] for a seruant [vz. that is bound to another man] to haue rule ouer Princes. [i. to rule such as should rule others : he meaneth, that fooles should rather haue stripes, as Chapter 10. 13. and seruants, service or bondage, and not abundance of pleasures and delightes, or rule ouer others, because they knowe not how to vse them well.] Ver. 11. The discretion of a 11

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- man* [i. the wisdom and vnderstanding that a man hath, through Gods especiall gift] *deferreth* [i. is a very good meane to make him to put off, yea to remoue and put away] *his anger*: [vz. conceiued, or readie to be exprest towards others] and *his glorie is* [i. it maketh much for his glorie and credit] to passe by [vz. without any great regard: meaning by this maner of speech, easlie to forget and to forgive] an offence. [vz. committed against him.]
- 12 *Vers. 12. The Kings wrath* [vz. against any of his subiects] *is like the roaring of a lyon*: [i. fearefull and terrible, and threatning as it were present death. The Hebrue word signifieth a yong lyon, which hath more courage, & roareth much more strongly, which serueth also to aggrauate the danger: see Hosea 3. 4. 8. q. d. as the lyon feareth men and beastes by roaring: so doth the Princes wrath terrifie men, but specially his subiects: see Chap. 16. 14.] but *his fauour* [vz. towards any] *is like the dew vpon the grasse*. [i. both comfortable to coole it after some great heate, & profitable to make it grow: meaning that the fauour of great men is profitable for their people, and gladdeth their hearts: see chap. 16. 15.]
- 13 *Vers. 13. A foolish sonne* [i. a wicked child, whether it be sonne or daughter; but yet it more grieueth a man, when he in whom the hope of his name is left, shall be dissolute] *is the calamitie of his father*, [i. bringeth grieuous and intollerable miserie vpon his parents: see Pron. 10. 1. Also Chap. 15. 20. Chap. 17. 25.] and *the contentions of a wife* [i. such as procede from a wife, or els a contentious woman or wife her selfe] *are like a continuall dropping*. [vz. of raine or water vpon stone or timber, which eateth into it or rotteth it: meaning, that they doe euen consume a man & his household, see Chap. 21. 9. Also Chap. 27. 15.]
- 14 *Vers. 14. House* [i. lands] *and riches* [i. goods and wealth whatsoever] *are the inheritance of the fathers*: [i. are such inheritances as fathers leaue to their children] but *a prudent wife* [i. a godlie, vertuous, and wise wife] *commeth of the Lord*. [vz. onely as a speciall gift and blessing from him, see Chap. 18. 22. He meaneth not that inheritances come not from the Lord, but because they come by the meane of the parents, they seeme in our iudgement further off from God, than a good wife; and yet neither of them fall out but according to his will, though it appeare more immediatly in match of marriage, than in inheritances or possessions.]
- 15 *Vers. 15. Slothfulness causeth* [vz. men in whom it reigneth] *to fall a sleepe*. [i. to be careles and negligent of their affaires] and *a deceitfull person* [i. he that giueth himselfe ouer to deceiue others] *shall be ashamed*. [vz. for lacke of foode: meaning, he should fall into great pouertie and extremitie: he royneth deceir and slothfulness together, because they are companions that can hardly bee sundryed, shewing that both the sluggards, which cease from doing of their duetie, and the deceitfull, that liue against all charitie, shall bee punished from God.]
- 16 *Vers. 16. He that keepeth* [vz. vnfieignedly, & with all his heart] *the commandment*, [vz. of the Lord, meaning thereby his holie law, which consisteth in commandements, one being put for all, because the law giuer is but one, & obedience to the whole tendeth but chiefly to one end,

that

that is Gods glorie, though indeed eternal saluation be annexed thereto] *kee-
peth his owne soule* [i. he himself: a part for the whole, meaning that thowow o-
bedience he doth deliuer himself from danger of eternal death & destruction]
but he that despiseth his waies [i. maketh no account, how or after what sort he
doth liue, nor hath care to frame his life according to the prescript rule of
Gods worde] *shall dye.* [i. shall certainly perish speciallie in the World to
come. Ver. 17. *He that hath mercie* [i. sheweth pittie and compassion, ei- 17
ther by word or deed, or both] *upon the poore,* [i. vpon such as bee distressed,
and are not able to helpe themselves] *lendeth vnto the Lord* [vz. all that
whatsoeuer he doth which he bestoweth vpon the poore: the reason is because
the Lord maketh account of the godly poore, and things done to them, as of
himselfe, and performed to him: see *Marth. 25. 40.*] *and the Lord will re-
compense him* [vz. to the full, yea in the largenes of his mercie, giue him a
thousand times moze] *that which he hath giuen.* [vz. willingly, and there-
fullie to the poore. 2. *Corinth. 9. 7.* and that in his name, *Mark. 9. 41.* He
shootech at this marke in this one verse: that is to teach them tender hard-
nes towards the afflicted, which that he may the better perswade them to,
hee setteth before them both a plentiful, and also an assured reward from
God.] Ver. 18. *Chasten* [vz. moderately, and with good discretion] *thy* 18
sonne, [i. thy child, as sundrie times before] *while there is hope,* [vz. that thy
correction will amend him, and doe him good: meaning while hee is yong, for
if he growe to a head of stubboynes, it will be a hard matter to reforme him]
and let not thy soule [i. thy fatherly affection and pittie, which are called the
soule, because they haue their seate in the soule] *spare* [vz. him, or correcting
of him, so it be done as before is prescribed] *for his murmuring.* [vz. against
thee: q. d. though hee murmur and grudge, yet forbear not to correct him,
when he deserueth the same.] Ver. 19. *A man of much anger,* [i. he that 19
is oftentimes angrie] *shall suffer punishment* [vz. either publicly or priuat-
ly, for the transgressions, which his wrath causeth him to commit,] *and
though thou* [i. any man] *deliuer him* [vz. by god perswasion from com-
mitting euill, or by intreatie and sute set him free from the hand of the Ma-
gistrate] *yet will his anger come againe.* [q. d. he will be little or no whit at al
the better, but fall to his rage & wrath againe. Other men read it otherwise,
and giue other senses, but me thinketh this is plaine.] Ver. 20. *Heare* [vz. 20
diligentlie and carefullie] *counsell,* [i. god counsell giuen thee] *and reccae
whilst thou mayest haue it,* [i. instructions] [vz. in the waies and truth of the
Lord,] *that thou mayst be wise.* [i. attayne wisdom] *in thy latter end,* [vz.]
when thou art ready to departe from the world, and goe to GOD, not but
that he would haue him to be wise before also, but to note that then heauen-
ly wisdom shall stand him in best need, when he is to wrestle with death.]
Ver. 21. *Many deuises are in a mans heart:* [i. many men tolle many 21
matters to and fro in their imaginations, and per bring them to no effect or
issue,] *but the counsell of the Lord* [i. whatsoeuer hee hath determined in his
counsell]

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- counsell] shall stand [vz. stedfast and sure, both in the purpose, and in the performance thereof, hee mindeth to note the difference betweene Gods
- 22 waies and works, and mans.] Verſ. 22. *That that is to be desired* [i. the thing that a man ought speciallie to desire and wish in this life] *is his goodnes* [i. that he deale religiously towards God, and byghly towards men,] and [it may be turned for, or but, without any iniurie to the text,] *a poore man*, [vz. though he be neuer so poore, if he be godly] *is better* [vz. by many degrees, both before God, and also in the iudgement of all godmen, not meaning hereby that a lyer being poore is good] *than a lyer*. [i. than one that gl
- 23 ueth himselſe to lping, though he be neuer so rich.] Verſ. 23. *The feare of the Lord*, [i. a reuerence of his Maieſtie, ioynd with an vnfeyned loue thereof settled in mens hearts] *leadeth to life*, [i. to a blessed life in this world, and to eternall life in the world to come,] and *hee that is filled therewith*, [i. hee that hath receaued it freely and plentifully from the Lord, euery one according to his measure] *shall continue* [vz. safe, sound, and stedfast,] and *shall not be wiſted with euill* [vz. to his hurt and destruction; for his purpose is not here to exempt Gods chyldren from chaſtisements and corrections.] Verſ.
- 24 24. *The slothfull* [vz. in an or person,] *hideth his hand in his boſome* [vz. in the time of some great cold] and *will not put it to his mouth againe*, [vz. that thereby he might feede himselſe: q. d. he is so giuen to idleness and sloth, that euen when great neede and occasion requireth his laboꝝ for himselſe and his owne good, he will not doo it, much lesse would he perfoꝝme it for others, ſee Chap. 26. 15.]
- 25 Verſ. 25. *Smite* [i. correct and chaſtiſe, either by wordes or stripes: ſee Chap. 17. 26.] *a ſcorner*, [i. one of whome there is no hope of amendment, for a ſcorner is in the highest degree of transgression. Psal. 1. 1.] and *the foolish* [i. such as choꝝowe ſimplicite and ignorance, are caried forward to euill] *will beware*: [vz. of the like fault, for which thou ſmitest the ſcorner,] and *reprooue the prudent* [vz. for some thing, wherein hee hath ſayd or done amiſſe] and *he* [i. the ſimple ignorant perſon] *will* [vz. in proceſſe of time,] *underſtand*: [i. attayne to vnderſtand by that meanes] *knowledge*. [vz. of a better trade and couꝛſe of life. He ſheweth that there are two waies to inſtruct ſimple ones: the one is ſharpe correction of the obſtinate,
- 26 *and the other is ſouing reproofe of the godly.] Verſ. 26. He that deſtroyeth his father* [vz. by bying him to great loſſes and hinderances on the one ſide, or by greewing him choꝝowe leudnes on the other ſide, for chaſeth away his mother,] either out of the houſe wherein ſhee dwelleth, or from his preſence with his ſroward ſpeech] *is a leud and ſhamefull childe*, [i. is a very wicked fellowe, and muſt looke for ſhame to fall vpon him, and all manner of confuſion. Others reade it otherwiſe, but the ſenſe is all one, vz. that wicked chyldren waſte many times choꝝowe their leudnes their fathers goods, and ſo turne away their minds from them, that they are glad when they are out of their ſight.]
- 27 Verſ. 27. *My ſonne* [ſee Chap. 1. 10. and other places] *beare no more* [i. be ſo farre of from obeying, that ſee thou heare not any lon-

ger]

ger] the instruction that causeth to erre from the wordes of knowledge, [i. such instruction as carrieth thee away from the right way of holie wisdom: q. d. applie thy selfe altogether to holie doctrine, and therefore withhold thy minde and thy thought from the vse of custome both of euill wordes and euill deeds.] *Verf. 28. A wicked witness, [i. a corrupt and false witness] mocketh at iudgement, [i. maketh no more account, eyther of right causes themselves, or of Magistrates that are placed to execute iustice, or of God himselfe that will punish false witnesses, for so largely I suppose, the worde iudgement may bee taken, than of a iest, or thing to bee laughed at.] and the mouth of the wicked: [i. the wicked and vngodly person himselfe, and yet he mentioneth the mouth, because of the Metaphor swalloweth up following] swalloweth up [vz. with great delight and pleasure, as drunkards doo strong wine, and gluttons delicate meates: meaning also thereby the abundance of iniquitie, which the vngodlie commit] iniquitie [vz. against God and men. One readeth it thus:] *iniquitie swalloweth up the mouth of the wicked.* [q. d. in that wicked witnesses, doo scoone iudgement, they doo it euen of obstinacy and malice, which doth wholly possesse them, & euen swallowe by as it were all their wordes, so that they can speake or vtter nothing but iniquitie. Another sense also may be giuen, as when our text sayth, *swallowe up iniquitie:* it meaneth thereby, hiding and couering of the same, as meates and drinckes deuoured and swallowed up, are not seene: q. d. with the coloz of their wordes, and shewe of their reasons, they endeavour to couer their iniquitie.] *Verf. 29. But [q. d. but for all their scorning and cunning speeches,] iudgements, [i. punishments: and the plurall number noteth the variety and multitude of them] are prepared [i. not onely appoynted, but euen in a readynesse to be executed, eyther by the Magistrate, or els by the Lord himselfe, eyther in this life, or in the life to come, or both] for the scornors, [i. for such as scoone at God, and all goodnes,] and stripes for the back of fooles. [hee meaneth that which hee spake before, expressing it vnder other termes, vnderstanding hereby not onely bodily punishments in this life,] but also eternal in the life to come.**

Verf. 1. Teacheth vs, that the godlie poore estate, is not the worst: also, that we should not giue our lippes leaue to runne at randome. *Verf. 2.* Teacheth vs, that sounde knowledge is the informer of the minde, also that we should bridle the partes and members of our bodies from wickednes. *Verf. 3.* Teacheth vs, that lacke of sound iudgement, is the very mother of all the corruptions, which we commit against God or man. *Verf. 4.* Teacheth vs, that wee should not regarde a man for his riches onely, nor despise him for his pouertie, but respect rather his good, or his euill dealing towards God and men. *Verf. 5.* Teacheth vs, to abhorre false witness bearing, and and lying. *Verf. 6.* Teacheth vs, rightly to esteeme great personages, and to practise liberalitie, as a vertue which doth much commend vs to GOD and

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and men. *Vers. 7.* Teacheth vs, that pouertie, dooth many times estrange the hearts offriends and kinsfolkes, from such as fall into it. *Vers. 8.* Teacheth vs, that heauenlie wisdom, is the meane to preferue vs, both in this life, and in the life to come. *Vers. 9.* Teacheth vs, to flee from false witness bearing and lying. *Vers. 10.* Teacheth vs, that things vncomely are not to be allowed of. *Vers. 11.* Teacheth vs, to bridle the rage of our angrie affections, and to be readie to forgiue offences committed against vs. *Vers. 12.* Sheweth what great difference there is betweene the grace and displeasure of Princes and mightie men. *Vers. 13.* Setteth out the miseries that come by euill children, and wicked wiues. *Vers. 14.* Sheweth what a great blessing, and that from the Lorde, a good wife is. *Vers. 15.* Teacheth vs, to auoide idlenes on the one side, and deceit on the other side. *Vers. 16.* Setteth out the good that commeth by obedience of Gods lawe, and the miserie that insueth vpon carelesnesse of holie conuersation. *Vers. 17.* Teacheth vs, pittie and liberalitie towards the poore. *Vers. 18.* Teacheth parents, to giue moderate and due correction to their offending children or seruants. *Vers. 19.* Setteth out the great miserie, that commeth, by giuing our anger the reynes. *Vers. 20.* Teacheth vs, alwaies to receaue good counsell. *Vers. 21.* Sheweth, as the varietie of mans minde, and the inconstancie of all his deuices, so the assurednes of the Lordes purposes. *Vers. 22.* Teacheth vs, that this is the especiall marke, wee shoulde shoote at in this life, euē goodnes and wel doing, and neuer to refuse a man, for his pouertie, but for his lying. *Vers. 23.* Setteth out the effectes and fruites of the feare of God. *Vers. 24.* Teacheth vs, to shunne idlenes. *Vers. 25.* Teacheth vs, that reproofes can neuer be vttered in vaine, but that it shall doo good, though perhappes not to the partie reprooued, yet to others which are by. *Vers. 26.* Teacheth men to auoide all vnnaturalnes towards their parents. *Vers. 27.* Teacheth vs, not to giue care towards that will prouoke to sinne. *Vers. 28.* Dooth liuelie painte out the nature of the wicked and vngodlie. *Vers. 29.* Teacheth vs, that they shall not escape vnpunished for the same.

CHAP. 20.

Co. *I*N the other Chapter, and last end thereof, he taught men, for feare of punishment to take heede how they gaue themselues ouer to any wickednes, and namelie to false witness bearing. And now in the beginning of this Chapter, he willett them, for the inconuenience that may insue thereof, to beware of drunkennes and the meanes of that vice, and so proceedeth to deliuer other doctrines and exhortations.

Di. *T*HE Chapter may be diuided into three parts. The first reacheth from *vers. 1.* to the end of the *10.* Wherein he intreateth of drunkennes, of a kings wrath, of contention, of idlenes, of the depth of mans heart, of boasting,

ing, of fond dealing, of a good King and his duetie, of naturall corruption, and of false weights and measures. The second reacheth from *verse 11.* to the end of the 20. wherein he speaketh of good or euill workes, of the right vse of the eye and eare, of sleeping or idlenes, of craft and deceit, of the excellencie of knowledge, of subtleties and their estate, of aduice or counsell, of slander and flatterie, of vnnaturalnes towards parents. The third reacheth from *verse 1.* to the end of the Chapter, wherein he speaketh of ill gotten goods, of patience, of false weights, of Gods prouidence, of the right vse of holie things, of a good King or Prince, of the power and force of Gods word, of mercie and iustice the two props of all kingdomes, of yong men and old persons, and of corrections.

Verf. 1.



*W*he [vz. taken and receiued immoderately] is a Se. mocker, [i. a deceiuer of him that so vseth it; for where as he vainely supposed, that it was swete and pleasant vnto him, it is become hurtfull] and strong drinke [the Hebrue word importeth euery drinke that may make men drunken] is raging: [i. it carrieth those men that excessively vse

it, into outrage and violence against others] and whosoever [vz. of what state or condition soeuer he be] is deceived thereby, [i. is ouertaken therewith] is not wise. [i. sheweth thereby, that he hath not as yet tasted of the heauenlie wisdomne. I allowe not the note in the Geneva bible, which referreth it to the persons.] Verf. 2. *The feare of the King* [vz. being once angrie against a man: meaning by feare, that terror with his wrath or anger striketh into men with whom he is offended] is like the roaring of a lyon: [i. is very fearefull and terrible: see Chap. 19. 12. Also Chap. 16. 14.] he [vz. how great soeuer he be] that prouoketh [vz. by his ill demeanour] him [i. the King] to anger, [vz. against himselfe] sinneth against his owne soule. [i. putteth his life in very great danger, for the Kings wrath shall bee towards him that is lewd, Chap. 14. 35.] Verf. 3. *It is a mans honor* [i. it is a glorious and very honorable thing for a man: see Chap. 19. 11.] to cease [vz. what in him lieth; and as much as is possible] from strife: [vz. with al other men: see Rom. 12. 18.] but euery foole [i. euery one that is foolish, & not rightly taught of God] will be meddling. [vz. busilie with other men and their matters, which is indeede the mother and nurse of all contention.] Verf. 4. *The slothfull* [vz. 4 man or person] will not plow, [i. diligently and faithfully followe his calling: for by one, which is as it were the principall, Chap. 14. 4. he vnderstandeth all the rest] because of winter: [i. because of the cold of winter: meaning, that euery little blast is as a meane strong enough to make him idle] therefore [i. for his idlenes sake] shall he begge [vz. of others] in sommer, [i. in haruest time] but haue nothing. [vz. giuen him: he meaneth, that the slothfull person shall fall to extreme pouertie, and though he begge to get his liuing, yet

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- 5 the bowels of compassion shall be shut vp against him.] Verſ. 5. *The conſell in the heart of man* [i. the deuices & purpoſes that a man thinketh vpon, and coſſeth to and fro in his vnderſtanding] *is like deepe waters*: [i. can either verie hardly, or not at all be attained vnto: q. d. mans thoughtes are ſo deepe, that no man knoweth them, but the ſpirit of man which is in him, 1. Cor. 2. 11.] *but a man that hath vnderſtanding* [i. he that is lightened from God by his word and ſpirit] *will drawe it out*. [vz. by one meane or other, as by demanding queſtions, by obſeruing diligently his geſtures and behauiours,
- 6 &c.] Verſ. 6. *Many men* [vz. that are in the world] *will boalt*, [vz. vaine-gloziouſlie, meaning that hee will to his owne glozie, tell and ſet abroad] *euery one* [vz. of them] *of his owne goodnes*: [i. either of the good things that be in him himſelfe, or of the kindnes and benefites that he hath perſormed towards others. I incline to this latter] *but who* [vz. for all this boaiſting of theirs] *can finde* [vz. amongſt them all] *a faithfull man*? [i. ſuch a one, as either will perſorme the things he braggeth of, or els do it without boaiſting. And his propounding of it in the way of a queſtion doth note, how rare ſuch men are to be found.] Verſ. 7. *He that walketh* [i. leadeth a good and a holie life] *in his integritie*, [i. in the ſoundnes and byrightnes that the Lord hath giuen him, which is called *his*; not becauſe he hath it of himſelfe, but it is by God beſtowed vpon him] *is iuſt*: [vz. before God & men: before God, becauſe he is ſo accepted: and before men, becauſe his conuerſation is ſuch, as they cannot iuſtly reprove it] *and bleſſed* [vz. from the Lord] *ſhal his children* [i. his poſteritie] *be after him*.] He meaneth, that it ſhall not onely goe well with him himſelfe whileſt he liueth, but with his poſteritie alſo, which is a common thing in Scripture to promiſe bleſſings to the iuſt and to their ſeede, Exod. 20. 6.] Verſ. 8. *A King* [vnder the chiefe he meaneth not him only, but all inferiour Magiſtrates] *that ſitteth* [vz. carefully and continuallie] *in the throne of iudgement*, [i. in that place from whence iuſtice & iudgement is pronounced: meaning alſo hereby, the execution of iuſtice and right] *chaſeth away* [vz. quicklie and eaſilie] *all euill* [i. all manner of vice and corruption whatſoeuer] *with his eyes*. [i. while he himſelfe looketh into cauſes,
- 9 taketh knowledge thereof, and giueth ſentence according to right.] Verſ. 9. *Who* [vz. amongſt all men] *can ſay*, [vz. iuſtly and truely] *I haue made mine heart cleane*, [vz. from vnholie and vnhoneſt affections: he beginneth with the heart, becauſe it is the fountaine from whence corruption floweth: meaning by this interrogation, that no man neither hath in himſelfe power ſo to doe, neither can rightly ſo ſay] *I am cleane from ſinne*? [vz. committed either
- 10 in thought, word, or deed againſt God and men, ſee 1. King. 8. 46.] Ver. 10. *Diuers weights* [vz. to buy and ſell by, as to buy by the more heauie, and to ſell by the more light] *and diuers meaſures*, [vz. as one great and another little] *both theſe* [yea and all ſuch kind of craftie and couetous dealing, for vnder theſe two he comprehendeth all of the ſame ſort: ſee before Chap. 11. 1. Alſo Chap. 16. 11. where you ſhall finde a reaſon why the Lord hateth them,

them, because he hath made them to be iust and vpright.] Ver. 11. *A child* 11
also [It would bee better turned thus, *euē a child*, for otherwise that word
also, maketh it darke, as though it were referred to somewhat before going]
is knowne [vz. of men] *by his doings*, [i. by the things he doth commit] *wha-*
ther his worke [i. the things that he doth: one part for many] *bee pure and*
right. [vz. before God and man: q. d. yong children doe by the manners and
feates of their childhood, many times bewray what course they will take af-
terwards in the rest of their life to come.] Ver. 12. *The Lord* [vz. himselfe] 12
hath made [vz. by his secret and almightie power] *both these*, [vz. excellent
parts and members of our bodie] *euē the eare to heare*, [vz. his holie word
and lawe] *and the eye to see*. [vz. his great and wonderfull works: q. d. it be-
houeth vs therefore rightly and well to vse them.] Ver. 13. *Loe not sleepe* 13
[i. ouer much: q. d. giue not thy selfe to ouer much sleepe. His meaning is
to turne men from slothfulnes, which commonly caueth men to fall a sleepe
Chap. 19. verse 15. Also Chap. 6. 9. 10.] least thou come vnto pouertie: [vz.
thereby. A reason why he would not haue men to be idle, because idleness be-
getteth and bringeth forth beggerie] *open thine eyes*, [vz. to labour: q. d. bee
watchfull, and diligently and carefully applie thy busines] *and thou shalt bee*
satisfied with bread. [vnder this phrase he meaneth, that it shall go well with
him, and he shall haue plentie and abundance of all things necessarie for the
maintenance of his life: see Chap. 12. 11.] Ver. 14. It is naught, it is naught, 14
[i. it is starke naught, or worth very little or nothing: for so much doth the
doubling of the word import, as I take it] *saith the buyer*: [vz. of any ware
or marchandise] *but when he is gone a part*, [vz. from him of whom he bought
it] *he boasteth*. [vz. of his good penworths, and what a good thing he hath
bought: q. d. the buyer, that he may get his ware good cheape, defileth his
tongue with lying, saying this and that in the dispraise thereof, but when he
hath bought it, he commendeth it greatly, committing as it were an offence
on both sides.] Ver. 15. There is gold, [i. great store of gold, and it is much] 15
desired of men] *and* [vz. besides that there is] *a multitude* [i. an infinite num-
ber] *of precious stones*: [vz. in the world] *but the lippes of knowledge* [i. a god-
lie wise man, who hath sound and holie knowledge in his heart, and can be-
ter it with his mouth, yea that very knowledge it selfe] *are* [vz. indeede] *a*
precious iewell. [i. more precious than the things before named, and therefore
more to bee accounted of.] Ver. 16. Take his garment, [vz. as a pledge or] 16
pawne for the assurance of the monie] *that is suretie* [vz. rashly, and without
good aduice] *for a stranger*, [vz. either to thee, or to himselfe: see Chap. 11.
15.] and a pledge of him [vz. that is become suretie vnto thee] *for a stran-*
ger. [Expound this as before: q. d. feare not to demand a pawne or pledge of
him that will easilie thrust himselfe into other mens busineses, and rashly
for another giue his word; for if he be rash and vnadvised in his owne mat-
ters, he will not be wise in thine. Neither is this against Gods commande-
ment, Exod. 22. 26. for there he speaketh of the poore brother, who for the

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- 17 *neede of their household were contrained to lay pawns or gages; but here of rash and lawles sureties: see Chap. 22. 20. Also Chap. 27. 13.] Ver. 17. The bread of deceit [i. all manner of maintenance craftely compassed & gotten] is sweet [i. so seemeth to be at the first] to a man: [i. to a worldly minded man] but afterwards his mouth shall be filled with grauell. [i. monie and goods so gotten shall bee full of hurt and destruction to him, see Chap. 9. 17. 18.]*
- 18 *Ver. 18. Establish the thoughts [vz. of thy heart and head] by counsell, [i. by holie counsell and good aduice: q.d. that thing is sure and steadfast, which is not attempted rashly, but with good aduice] and by counsell [i. by good and deliberate counsell] make warre. [vz. against thine enemies: understanding by this one particular, the attempting of all the like: q.d. doo nothing at all but deuise of it well before.] Ver. 19. He that goeth about [vz. from place to place, and from house to house] as a slanderer, [vz. of other men] discour-
 19 *reth [vz. at some one time or other, either for fauour, feare, or flatterie] se- crets: [vz. committed vnto him to keepe: see before Chap. 11. 13.] therefore meddle not [vz. at any hand, that is to say, haue nothing to do, much lesse communicate any close matter to such a one as followeth] with him that flat-
 20 *tereth with his lippes. [i. a flatterer and a fawner vpon other men.] Ver. 20. He [vz. whosoever he be] that curseth [i. notoriously disobeyeth, and with re- uiling and cursing speeches speaketh vnto] his father and his mother, [i. his parents] his light shall be put out in obscure darknes. [i. his name and memo- rie shall be utterly taken away, yea he shall be deprived of all prosperitie and blessing, and shall be accursed both in this life & in the life to come: see Exod.
 21 *21. 17. Leuit. 20. 9. Deut. 21. 18. &c.] Ver. 21. An heritage [i. any thing whatsoever, as goods, lands, and such like] is [vz. many times] hastelie got-
 22 *ten [yea, and that by indirect and unlawfull meanes] at the beginning, [i. at the first atchieuing and getting thereof] but the end thereof [i. of that heritage or possession so hastelie and unlawfully gotten] shall not be blessed. [vz. from the Lord: the reason is, because gods hastelie gotten, are commonly gotten by iniurie and deceit.] Ver. 22. Say not thou, [vz. either in thy heart, or with thy words] I will recompense euill: [vz. done against me: q.d. abstaine from all reuenge and requiting of iniurie, either in word or deede, yea abstaine from the very affection of reuenging] but waite [vz. with patience] vpon the Lord, [vz. to whom vengeance doth belong, Deut. 32. 35. Psalm. 94. 1. and for the execution of his iudgements] and he [vz. alone] shall saue thee. [i. keepe thee safe & sound from the rage of all thine enemies, & al hurts whatsoever.]
 23 *Ver. 23. Diuers weights [see verse 10. of this chap.] are an abomination vn- to the Lord, [see chap. 11. 1.] and deceitfull balances [i. weights & balances, by which & with which deceit is practised, for otherwise balances are hardly deceitfull of themselves] are not good. [i. are much hurtfull & euill: see Chap.
 24 *17. 26. Also Chap. 18. 5.] Ver. 24. The steppes of man [i. all the actions and affayres of man, specially concerning good things] are ruled [vz. even euery one of them wholly and altogether] by the Lord [i. by God himselfe,*******

and by his almightie power and prouidence,] *how can a man then* [vz. as he is a man] *vnderstand* [vz. rightly to dispose, and knowe the effect and issue of] *his owne way*, [i. his thoughts, words, and purposes: see Psalm. 37. 23. Prouerb. 16. 9. Ierem. 10. 23.] *Verf. 25. It is a destruction*, [i. it bringeth destruction with it to the party committing the offence afterwards exprest] *for a man* [vz. of what state or calling so euer he be] *to denoure that, which is sanctified*: [vz. to the Lord, and to holy vses, as it were in sacrifices: to eate the Lords parte: q. d. he purchaseth death vnto himselfe whosoener hee be, who either taketh away from God any thing, that is offered vnto him, or holdeth back, that which is due vnto him] *and after the vowes*, [i. the things vowed to the Lord, and offered to him, to take them away from him, and the vses he hath appoynted them too,] *to inquire*. [vz. whether they may doe so, yea or no: q. d. when sinne is committed it is to late to inquire of it. Verf. 26. *A wise King* [i. a good and a godly Magistrate] *scattereth* [vz. by his byright and good gouernment] *the wicked*, [vz. people of his land and countrie: we had a like sentence befoze in this Chapter. verf. 8. sauing that that is spoken of euil things especially, and this of wicked persons,] *and canseth the wheele to turne ouer them*. [i. sharply, and seuerely punisheth them: putting one kinde thereof for all. He meaneth, that good princes, cannot away with wicked persons Psalm. 101. 7, 8. but rooteth them out as a good husband man doth the chaffe from the Wheate, vnder the word wheele, he alludeth to the manner of threshing, vsed among the Iewes, whereof see Isaiah. 28. 27, 28.] *Verf. 27. I would restore this whole verse out of a word* *this interpreter thus*,] *Mans soule* [vz. wherein is placed the gift of reason and vnderstanding] *is as it were the Lords light* [i. is such an excellent parte, as into which God hath powred great light, and wherein also his glorie doth wonderfully appeare] *which* [vz. soule and vnderstanding of man,] *searcheth* [vz. out and thorowly] *all the bowells of the bellie*. [i. all the most secret and inward things q. d. God hath put into mans soule a light, by which he searcheth out the most deepe and secret things, I take it to bee the same in meaning, though not in words, with verf. 6. of this Chapter.] *Verf. 28. Mercy*, [i. pittie and compassion towards such as are oppressed] *and truethe* [i. ministring of iustice, truely and byrightly] *preserue* [vz. from all violence and danger,] *the King*, [i. both his person and state: vnderstanding also there by the name of King, all Magistrates, both superior and inferior: see Psalm. 101. 1.] *for his throne* [i. he and his kingdome, a parte of prince-like pompe, put for the whole] *shall bee established* [vz. assuredly to continue and abide for euer] *with mercie*. [i. with practising pittie and compassion as befoze in this verse.] *Verf. 29. The beautie of yong men* [i. that which maketh yong men beautifull and glorious amongst others] *is their strength*, [i. the strength, agilitie, and good giftes of the bodie that God hath indued them withall, speciallie if they vse them to the good of the countrie and common wealch wherein they liue,] *and the glorie of the aged*, [i. that which bringeth

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byingeth glozie and credit to the olde folkes] *is the gray head*, [i. experience, wisdoome, counsell, and other giftes, which in length and proesse of time, they haue attayned too: see Chap. 16. 31.] *Vers. 30. The blewnesse of the wound* [vz. which ariseth by sharpe and seuerer punishments: putting the thing following punishment, for hard and sharp punishment it selfe] *serueth to purge the euill*: [vz. that resteth and remaineth in wicked persons] *and the stripes, within the bowells of the bellie* [vz. serue to the same end, meaning by stripes within the bowells of the bellie, sharp and cutting corrections, which pearse as it were euen to the entrailes, he meaneth that wicked people cannot be reformed, but by sharpe and vehement corrections, no more than dangerous diseases can be cured, without byring and pearling medicines.]

Do. Verse 1. Teacheth vs to beware of dronkennes, and whatsoeuer may drawe vs on thereto. *Vers. 2.* Teacheth vs to take heed, how we prouoke any Magistrate against vs, speciallie the chiefest. *Vers. 3.* Teacheth vs, to beware of contention, and to take heed, that wee bee not busie bodies in other mens matters. *Vers. 4.* Teacheth vs, to auoide idlenes for feare of pouertie, that will insue thereof. *Vers. 5.* Teacheth vs, that mans heart, is a froward, and vnsearchable euill: also that the wise notwithstanding the depth thereof, can perceiue many things therein. *Vers. 6.* Teacheth vs, to shunne vaine glorious boasting, also that the number of trustie men is small. *Vers. 7.* Commendeth vnto vs vp right walking and conuersation. *Vers. 8.* Setteth out the great profit, that commeth by good Magistrates. *Vers. 9.* Teacheth vs, that none is free from sinne. *Vers. 10.* Teacheth faithfull dealing in all trades. *Vers. 11.* Teacheth vs, that wordes and deeds doo many times bewray great corruption of the heart. *Vers. 12.* Teacheth vs, rightly to vse the eare, the eye, and all the partes and members of our bodies. *Vers. 13.* Teacheth vs, to auoide idlenes, and whatsoeuer may prouoke thereto, and diligentlie to imploy our selues in our callings. *Vers. 14.* Teacheth vs, both in buying and selling, to auoide all craft and subtiltie. *Vers. 15.* Teacheth vs, that the knowledge of God and his trueth, is better woorth than all precious things whatsoeuer. *Vers. 16.* Teacheth men to deale sharpelie with such, as rashelie take vpon them suertiship. *Vers. 17.* Teacheth vs, that deceit and craft, cannot long prosper. *Vers. 18.* Teacheth vs, to doo or thinke nothing rashlie, but with verie good aduise. *Vers. 19.* Teacheth vs to shunne, first slander of others, secondlie, disclosing of other mens finnes, and thirdlie, flatterie. *Vers. 20.* Teacheth vs, that disobedient children shall not prosper. *Vers. 21.* Teacheth vs, that goods quicklie gotten, are not onely suspicious amongst men, but also accursed before GOD. *Vers. 22.* Teacheth vs, not to render euill for euill vnto any, it teacheth vs also, in patience to waite for the Lords worke, either towards our selues, or others. *Vers. 23.* Teacheth vs, to deale vp rightlie and faithfullie, in our weightes and measures. *Vers. 24.* Teacheth vs, that men can neither

thinke

thinke nor doo any thing without the Lord. *Verf. 25.* Teacheth vs, at no hand to meddle with any thing that appertaineth to the Lord. *Verf. 26.* Teacheth princes and Magistrates their dutie, to wit, that they sharply punish wicked men. *Verf. 27.* Describeth, the excellencie of that immortall parte of man his soule. *Verf. 28.* Setteth out the duties of Magistrates and iudges. *Verf. 29.* Teacheth vs, to referre all that wee haue, to the glorie of God, and the good of the Common wealth wherein we liue. *Verf. 30.* Teacheth, that the Magistrate should vse sharpe and seuer punishment against such, as will not otherwise be reformed.

CHAP. 21.

*I*N the other Chapter and the last verse thereof, hee spake of correction that Co. magistrates should execute against the obstinate wicked, and now in the first verse of this Chapter, hee sheweth, that they cannot doo, neither that, nor any thing els, but by speciall motion and grace from God, who both in them and others worketh all in all.

I Would diuide this Chapter into fowre partes. The first reacheth from *Di. 1* *vers. 1.* to the end of the eight, wherein hee intreateth, of the prouidence and knowledge of God, of vprightness towards men, of pride, of diligence, and speaketh against rashnes, deceite, theeuerie, &c. The second reacheth from *vers. 9.* to the 16. Wherein he speaketh of a contentious woman, of the crueltie of the wicked, of chastisement, of Gods iudgement against the wicked, of hard hartednes against the poore, of giftes, and of the punishment of the wicked, and the blessing of the good. The third reacheth from *vers. 17.* to the end of 24. Wherein he dealeth against excesse in pleasure, wine, &c. and the contentious woman, and commendeth the wise, and the righteous person, speaking also of the bridling of the tongue, and against pride and wrath. The fourth reacheth from *ver. 25.* to the end of the chapter wherein he speaketh against the slothfull and couetous person, and the offering of wicked men, also against false witnes bearing, hard hartednes in sinne, and trust in any thing, saue in the Lord onely.

Verf. 1.



He Kings heart [vz. and the disposition there Se. of] is in the hand of the Lorde [i. in his power, to bee ruled, as he will,] as the riuers of waters [vz. are in mens powers, to bee drawne hether and thether through their labor, as they shall thinke meete,] hee [i. God] turneth it [i. the Kings heart and affection] whether soeuer it pleaseth him, [q.d. as gardners and others, for the watring of their gardens and grounds, or for trade of marchandise bying riuers of water, sometimes

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- to one place, sometimes to another: so doth the Lord guide Kings hearts: not but that he gouerneth other men also, but because this seemeth a more
- 2 hard matter, to dispose of Kings and their affayres.] Verſ. 2. *Euery way of a man* [i. euery matter that a man attempteth, either in thought worde, or deed] *is right*, [i. seemeth so to be] *in his owne eyes*: [i. in his owne iudgement: he putteth one, yea the surest of his senses, such as the eye or sight is, for iudgement and vnderstanding] *but the Lord pondereth* [vz. vprightlie and iustly] *the hearts* [vz. of men, that is not onely their outward actions,
- 3 but their affections also, see chap. 16. 2.] Verſ. 3. *To doo iustice and iudgement* [i. for one man to deale vprightly and iustly with another: see Micah. 6. 8.] *is more acceptable* [i. is better liked of, and that by many degrees] *to the Lord*, [vz. who alone knoweth what is right and good] *than sacrifice*, [i. than any or many sacrifices, yea though GOD himselſe haue prescribed them, without iustice and iudgement: hee meaneth that God preferreth obedience, yea and that to the moztall lawe, before sacrifice: see 1. Samuel. 15.
- 4 22. Isaiah 1. 10, 11, &c. Hosea. 6. 6. Micah. 6. 6, 7, &c.] Verſ. 4. *A haunter* looke [i. euen the very shewe of pride manifested in the countenance or eyes, see Chap. 6. 17.] *and a proude heart*, [i. a heart giuen to pride] *which is the light of the wicked*: [i. which the wicked taketh to be his glorie, estimation and credit] *is sinne* [vz. against God, and is so reputed and esteemed also before men.] Verſ. 5. *The thoughts of the diligent* [vz. person meaning such a one as doth diligentlie and faithfullie followe his calling, doing all things wisely in time, place, &c. doo surelie bring abundance: [vz. of profit and good things with them: see Chap. 10. 4. also Chap. 13. 4.] *but whoſo euer is haſtie*, [i. rash in his purposes and deedes] *commeth surelie to povertie*. [i. cannot chuse but bee a pooze man at the last, for that is one of the punishments, which God hath laide vpon hastines or rashnes.] Verſ. 6. *The gathering of treasures by a deceitfull tongue*, [i. goods and treasures gotten thoroꝝw lying and deceite] *is vanitie* [i. like to a vaine thing, or a thing of no weight or importance, as chaffe, dust, &c.] *tossed too and fro* [vz. by the wind] *of them that seeke death*: [he meaneth that it is the vaine delight of fond and foolish men, to seeke to get riches vnlawfullie, which is a matter of no more importance than dust: or els he setteth out a double discommoditie of riches wickedlie gotten; to wit, that they perish quickly, and bring with them destruction, see Chap. 10. 2. also Chap. 13. 11. One readeth it thus, *Treasures gathered together with the tongue of falshood*, [i. riches and goods gotten by any false meanes whatsoeuer] *are tossed too and fro like vanitie*: [i. they are not durable, or last not long with the parties or their posteritie so gathering them] *they that seeke them* [i. those riches, or to be rich by such meanes] *seeke death*. [i. destruction vnto themselues: q. d. euill gotten goods are many times ill consumed, and destroy them that haue them, as appeareth in the next verse.] Verſ. 7. *The robberie of the wicked* [i. that the euerie which the wicked commit against other, and the goods gotten thereby] *shall* [vz. certainly,

certainly, and assuredly] *destroie them*, [i. the wicked themselves] *for they haue refused* [i. they haue stubbornly and wilfully denied] *to execute iudgement*. [i. to deale iustly and by right, if we referre it to the common sort; but if we referre it to iudges and rulers, then it importeth in iudgement to yeld to euery man his right.] Ver. 8. *The way of some* [i. the life and conuersation of many] *is peruerred* [vz. from all equitie and right] *and strange*. [vz. from the order that God himselfe hath prescribed in his word, and his children allowe and like of] *but of the pure man*, [i. of him that dealeth by right, and with a single heart] *his worke* [i. the thinges that he doth] *is right*. [i. iust, plaine, and good.] Ver. 9. *It is better* [i. it shall be more ease and quiet for a man] *to dwell* [vz. euen alone, and without companie] *in a corner of the house* [i. in a most inconuenient place, yea though it do not onely want necessarie roome, but also bee subiect to the heate of sommer, the colones of winter, the force of the winde, the beating of the raine, &c.] *than with a contentious woman* [i. with a woman giuen to brawling and chiding] *in a wide house*. [i. in a very large, pleasant, and profitable roome to dwell in: see Chap. 25. 24. And concerning a contentious woman, see Chap. 19. 13. Also Chap. 27. 15.] Ver. 10. *The soule* [i. the very heart and affection] *of the wicked* [vz. man] *wiseth* [vz. continually] *enill*: [i. hurt and mischief to all but himselfe, he is so kindled with enuie] *and his neighbour* [i. he that dwelleth by him: meaning also thereby any other; for he that doth not good to those that bee about him, is hardly drawne to profite others] *hath no favour in his eyes*. [i. findeth no friendship at his hands, yea he is so farre off from doing him good, that he will not yeld him a good countenance. We declareth the great readines that is in the wicked to hurt others, who is so farre off from benefiting others, that he will not pleasure his friends and companions.] Ver. 11. *When the scorner is punished*, [vz. by the Magistrate and men in authoritie] *the foolish is wise*: [i. becommeth wise, or learneth wisdom thereby to auoide wickednes. By scorner, he vnderstandeth him that is as it were desperatly set vpon all wickednes; and by foolish, such a simple one as is of ignorance deceived: see Chap. 19. 25.] *and when one instructeth* [vz. rightly and soundly] *the wise*, [i. he whose heart is inclined to wisdom] *he will receiue knowledge*. [vz. by that instruction and exhortation.] Ver. 12. *The righteous teacheth* [vz. both by word and example, and all to drawe on to goodnes] *the house of the wicked*: [i. the ungodlie man, and all that belong vnto him] *but* [vz. for all that] *God* [vz. himselfe in his iustice and iudgement] *ouerthroweth the wicked* [vz. because they will by no meanes be deterred, but despise admonition, reproofe, &c.] *for their enill*. [i. for their sinne committed against him and men. I knowe there are other reading and senses of this verse, but me thinketh this is plaine.] Ver. 13. *He* [vz. who- soeuer he bee] *that stoppeth his eare* [vz. that he may not heare: meaning hereby also, he that useth any meane to turne away himselfe, and his compassion from the poore] *at the crying of the poore*. [i. when the poore and needie

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- crieth vnto him for reliefe and succour] *he shall also crye* [i. earnestly call vpon
or intreate, either God or man, or both] *and not be heard.* [i. be neuer a whit
the better for it, for it is a iust thing with God, yea and with good men also
14 many times, so to punish vnmmercifulnes.] *Vers. 14. A gift* [vz. both giuen
and receiued also to any, either high or lowe offended with thee] *in secret* [i.
closely and secretly giuen] *pacifieth anger* [vz. conceiued against a man] *and*
a gift in the bosome [i. caried in the bosome, and so giuen to another man] *great*
wrath. [i. pacifieth and stilleth mightie and raging wrath: see Prouer. 17. 8.]
15 *Also Chap. 18. 16.] Vers. 15. It is ioye to the iust* [i. the iust man taketh
great delight and pleasure] *to doo iudgement:* [i. to deale vprightly and iust-
ly with euery man, see verse 3. of this Chap.] *but destruction shall bee to the*
workers of iniquitie. [i. all vniust and vngodly persons shall be destroyed: for
16 *workers of iniquitie* see Psalm. 5. 5. Also Psalm 6. 8.] *Vers. 16. A man* [vz.
whosoever he be] *that wandereth* [vz. either of ignozance, or malice, or both,
if he continue in the same] *out of the way of wisdom,* [i. out of the course
that Gods wisdom reuealed in his word prescribeth] *shall remaine* [vz. for
euer] *in the congregation of the dead.* [i. amongst that great number of peo-
ple, that either are dead already both in bodie and soule, or els through their
17 wickednes make haste vnto the same.] *Vers. 17. He that loueth pastime,* [i.
to satisfie his delight and pleasure in all thinges] *shall bee a poore man* [vz.
though he were neuer so rich before] *and he that loueth wine and oyle* [i. he
that giueh himselfe to ryot, excesse, and all kinde of pleasures] *shall not bee*
rich. [vz. very long, for the following of these things will consume his
18 wealth.] *Vers. 18. The wicked shall bee* [vz. as it were] *a ranfome for the*
iust, [i. when the righteous shall bee deliuered from distresse, the other shall
fall into it] *and the transgressor for the righteous.* [it is the same which he
19 spake before in other words, see Chap. 11. 8.] *Vers. 19. It is better to dwell*
[see verse 9. of this Chap.] in the wilderness, [i. in a most rude, and wanting
place] *than with a contentious and angrie woman.* [vz. though the place
wherein they shoud dwell together, were neuer so large and faire: see chap.
20 19. 13. Also chap. 25. 24. Also 27. 15.] *Vers. 20. In the house of the wise*
[i. in his storehouse or treasure] *is a pleasant treasure and oyle:* [i. there is to
be found plentie of things that are to bee desired: and he nameth speciallie
oyle, because it is a notable thing: see Iudges 9. 9.] *but a foolish man denou-*
reth it. [vz. euen that which he himselfe, or others for him, as his parents or
friends haue laied vp in store: q. d. A wise man doth abundantly get vnto
himselfe goods and ornaments, and keepeth them that are prouided for him,
21 which the wicked man doth consume and waste.] *Vers. 21. He that follow-*
eth after [i. doth earnestly pursue, and carefully practise or perforce: see
Hebrew. 12. 14. Also Psalm. 34. 14.] *righteousnes* [i. god and faithfull dea-
ling, p[er]siding to euery man his right] *and mercie,* [vz. towards such as bee
afflicted and in distresse] *shall* [vz. certainly and assuredly] *finde* [vz. both be-
foze God and man, for the Lord will bring to passe that no man shall be in-
iurious

furious vnto him, but euery where yeld him his righte life, [i. all manner
 of blessings in this life] *righteousnes*, [i. vpright and faithfull dealing towards
 him] *and glorie*. [vz. both here, and in the life to come.] Verſ. 22. *A wiſe* 22
man [i. he that is truly wiſe indeed] *goeth vp* [vz. through his wiſedome,
 and that as a conquerour, in peace without any reſiſtance] *into the citie of*
the mightie, [i. into a citie that mightie men poſſeſſe and keepe] *and caſteth*
downe [vz. through his excellent wiſedome] *the ſtrength of the confidence*
thereof, [i. the walles and bulwarkes of it wherein they much truſted, think-
 ing themſelues thereby to be ſafe: he meaneth, that wiſedome is more ex-
 cellent than ſtrength: ſee Eccle. 9. 16.] Verſ. 23. *He that keepeth* [vz. 23
 through the grace and aſſiſtance of God beſtowed vpon him] *his mouth and*
his tongue, [vz. from uttering euill things] *keepeth his ſoule* [i. his life, and he
 himſelfe] *from afflictions*. [i. from manifold both outward and inward trou-
 bles. The reaſon is, becauſe that death & life are in the power of the tongue,
 Chap. 18. 21.] Verſ. 24. *Proud, hautie, and ſcornfull* [vz. both before God 24
 and men] *is his name* [i. is he himſelfe, and the glorious report that goeth of
 him] *that worketh* [vz. againſt other men] *in his arrogancie* [i. in the pride
 of his heart] *wrath*. [vz. how much, or how little ſoeuer it be: q. d. the proud
 and angrie perſon ſhall bee condemned both of God and man.] Verſ. 25. 25
The deſire of the ſlothfull [i. the thing that the ſlothfull deſireth, being de-
 laied, and not perſormed towards him] *ſlaeth him*: [i. killeth him, or grie-
 ueth him at his heart] *for his hands reſuſe to worke*. [vz. thereby to get his li-
 uing, and to maintaine himſelfe: q. d. he doth nothing but wiſh, and bleth not
 the meanes to obtaine, and therefore he muſt needes periſh: ſee Chap. 13.
 4.] Verſ. 26. *He* [i. the ſlothfull perſon or the wicked] *conuetteth greedilie,* 26
 [vz. another mans goods to ſatiſſie his need withall, & yet hath neuer a whit
 the more] *but the righteous giueth* [vz. vnto ſuch as are in diſtreſſe, God hath
 bleſſed him with ſuch abundance] *and ſpareth not*. [vz. to giue franklie and
 freelie, according to the portion which he hath receiued: ſee Pſalme 37. 25.
 26.] Verſ. 27. *The ſacrifice of the wicked* [i. that ſeruice whatſoeuer it bee, 27
 which the wicked perſorme to God] *is an abomination*: [i. an abominable
 thing to the Lord, and ſuch as he cannot like of: ſee Chap. 15. 8.] *how much*
more [vz. is it abominable] *when he bringeth it* [vz. into the Lords preſence
 or into his temple to be offered there] *with a wicked mind?* [i. when his hart
 is ſeaſed with wickednes, rendering it, thinking thereby the better to per-
 forme ſome wickednes, as Balaam and Balaak did: Num. 23. or els by wic-
 ked and vnlawfull meanes, as Malach. 1. q. d. It is alwaies euill, but then
 moſt wicked indeede, ſee Iſaiah 1. 13.] Verſ. 28. *A falſe witneſſe* [i. he that 28
 beareth falſe witneſſe, telling lyes for truth, and babbling out vncertaine mat-
 ters, which he himſelfe knoweth not of, howſoeuer he haue heard them] *ſhall*
periſh: [i. ſhall certainlie come to naught and be puniſhed: ſee Chap. 19. 5.]
but he that heareth, [vz. the trueth of matters, knowing alſo the ſame, and
 is as it were an eye witneſſe: he putteth one ſenſe for ſundrye] *ſpeaketh* [vz.
 the

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- the truth, and nothing but it] continually [i. alwaies and in all places when he is called thereto: q. d. he may boldly speake, because he uttereth nothing
 17 but certaine and knowne things.] *Verf. 29. A wicked man hardeneth his fate:* [i. boldly and impudently, without feare of God or shame of men, goeth on to performe the wickednes he purposed] *but the iust,* [vz. man] *he* [q. d. hee indeed] *will direct* [vz. according to the truth of Gods word, and all equitie] *his way.* [i. all his waies, wordes, thoughts and deedes, and the whole course of his life: q. d. the vngodlie both obstinately respect his lust, and not his duetie, and casteth from him all shamefastnes; whereas on the other side, the godlie diligently and wisely pursueth the thinges he hath to doe.]
 18 *Verf. 30. There is no wisdom,* [vz. in man] *neither vnderstanding, nor counsel* [by these particulars he meaneth, that there is nothing in man, either wit, will, or power, that can infringe or let the Lord in his purposes and workes, which thing he declareth also by a particular example in the next verse following] *against the Lord.* [i. that is able to withstand him and his
 19 purposes.] *Verf. 31. The horse is prepared* [i. not onely made readie, but also furnished] *against the day of battel:* [i. against the time that men goe to fight with their enemies: q. d. men make readie all things necessarie & meete for their owne defence. For I suppose that wee may vnderstand by this one particular of the horse, all outward aydes whatsoever: see Psalm 33. 16, 17.] *but saluation* [i. deliuerance from danger and distresse] *is of the Lord.* [vz. onely: see Psalm 3. 8. where the word *saluation* is likewise vsed also.]

Do. *Verf. 1.* Teacheth vs, that God by his power and providence gouerneth all things whatsoever, both generall and particular. *Verf. 2.* Teacheth vs, not to stand vpon our owne imaginations, but vpon the approbation of the Lord. *Verf. 3.* Teacheth vs to deale vprightly and faithfully with all. *Verf. 4.* Teacheth vs to auoide pride both in heart and countenance. *Verf. 5.* Teacheth vs, aduisedly and diligently to performe the things we are to do, and to beware of hastines and rashnes. *Verf. 6.* Teacheth vs, that euill gotten goods shall not long prosper. *Verf. 7.* Teacheth vs, that the wicked shall not carrie their robberie away vnpunished. *Verf. 8.* Teacheth vs to flie from euill, and to doo good, and that the one is a note of goodnes, and the other of euill. *Verf. 9.* Teacheth vs, what a hurtfull thing a disquiet life is betweene a man and his wife. *Verf. 10.* Sheweth the nature of the wicked, who are giuen to wish and doo euill against other men. *Verf. 11.* Teacheth vs, that punishments laied vpon some, profite other some to goodnes. *Verf. 12.* Teacheth vs, to haue a care to instruct one another, yea euen the very vngodly: it setteth out also the iudgement of God against the wicked and their vngodlie rase. *Verf. 13.* Giueth vs to vnderstand, what a great sinne hard hartednes, & the want of compassion is. *Verf. 14.* Declareth what power and force gifts secretlie giuen haue. *Verf. 15.* Teacheth vs, what

ioye and consolation the godly should take in wel dooing: also what iudgement the wicked must looke for. *Vers. 16.* Teacheth vs, what danger it is to straye from the word of God. *Vers. 17.* Teacheth vs, to beware that we haue not our hearts caried away, euen in the vse of lawfull things. *Vers. 18.* Setteth out Gods fauor towards the good, & his punishmēt of the wicked. *Vers. 19.* Teacheth the diskommoditie of a brawling and chiding wife. *Vers. 20.* Teacheth vs, that godlines is crowned with abundance: and wickednes with want. *Vers. 21.* Teacheth that good dooing shall neuer be left vnrewarded. *Vers. 22.* Teacheth vs, that godlie wisdom is better than strength. *Vers. 23.* Teacheth vs, to bridle our tongue and speach. *Vers. 24.* Teacheth vs to beware both of pride and anger. *Vers. 25.* Teacheth vs, to beware of idlenes. *Vers. 26.* Teacheth vs to shunne couetousnes, and to embrace true liberalitie. *Vers. 27.* Teacheth vs, that nothing that the wicked doo, is acceptable before God. *Vers. 28.* Teacheth vs, to auoid false witness bearing, and to speake nothing, but that whereof we haue the certeine knowledge. *Vers. 29.* Teacheth vs, to beware of hard hartednes and impudencie in sinne: and to order all our actions, according to trueth. *Vers. 30.* Teacheth vs, that nothing within man, or withour man, can hinder Gods purposes. *Vers. 31.* Teacheth vs, that howsoeuer meanes be vsed, yet there can be no deliuerance, but by the Lords grace and working.

CHAP. 22.

*I*n the end of the other Chapter, he intreateth of matters concerning God, to wit of his power and goodnes, saving men from danger and distresses: and now he passeth from them in the beginning of this Chapter, and dealeth with some things which directly concerne men, as a good name, fauor, wise dealing, &c.

I Would diuide this Chapter into three partes. In the first hee speaketh of good reporte and fauor, of the rich and poore, of the wise and foolish, of humilitie and the feare of God, of a froward and circumspect person, of childrens bringing vp, of the borrow and the lender, of the wicked and the liberall man, and of the scorner and contentious person, from *vers. 1.* to the end of the *10.* In the second he entreateth of purenes of heart, of Gods fauor and iustice, of the idle man, of a whore, of foolishnes and correction, of oppression of the poore, of obedience to the word, and the fruites that shall come thereby, from *vers. 11.* to the end of the *21.* In the third, he speaketh against oppression of the poore, acquaintance with angriemen, rash and vnadvised suertiship, remoouing of auncient bounds, and exhorteth to diligence, from *vers. 22.* to the end of the Chapter.

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Sc. Verſ. 1.



Good name [vz. amongst men: meaning hereby a good repute] *is to bee chosen* [vz. by such as loue and feare the Lord, and the fellowship of his saints] *aboue great riches*, [i. moze than any riches a man can attaine too in this life: see Ecclesiast. 7. 3.] *and a louing fauor* [vz. from good men, obteyned also, by good dealing: and hee

speaketh here of the fauor and good will of men, becauſe it is a common companion of good repute, and is no moze ſundryed from it, then the ſhadowe from the bodie] *is* [vz. moze worth, or moze to be deſired, or as hee ſaide before, to be choſen] *aboue ſiluer and aboue golde*, [i. aboue all the rich and precious treasures of this worlde whatſoeuer: ſee ſoꝝ this phraſe Pſalm. 19. 10.]

2 Verſ. 2. *The rich* [vz. men of the worlde,] *and the poore* [vz. people alſo] *meete to gather*, [vz. many and ſundrie times, euen as it were waſtaring men, the Lord thereby ſenſible preaching as it were vnto them, that riches and pouertie are not natural, but laied vpon them according to his good pleaſure] *the Lord* [vz. alone,] *is the maker of them all*, [i. hee maketh one rich and another poore: ſee Chapter. 14. 3. alſo Chap. 17. 5. foꝝ making of the poore. And in this, God hath ſhewed his ſingular prouidence and wiſdome, foꝝ if all were rich, no man would labor, and if all were poore, they could not

3 aſſe and ſuccor one another, ſee Chap. 29. 13.] Verſ. 3. *A prudent man*, [i. he that hath learned holy and heauenlie wiſdome] *ſeeeth* [vz. by the eye of faith] *the plague* [vz. coming: vnderſtanding by plague, any euill or danger whatſoeuer,] *and hideth himſelfe*, [i. laborerth by all lawfull meanes to eſcape the ſame: or els committeth himſelfe to the prouidence of God vntill thoſe dangers bee ouerpaſt, as Dauid ſaith in one of his Pſalmes] *but the fooliſh*, [i. the wicked and vngodlie] *goe on ſtill* [vz. in their iniquitie and tranſgreſſion, and are euen caſhlie, and impudentlie caried, whether ſo euer their minde leadeſh them,] *and are puniſhed* [vz. from God, and that juſtly, by reaſon of their ſinnes committed againſt God and their brethren,] Verſ.

4 4. *The reward* [vz. both from God and men] *of humilitie*, [i. that true humblenes of minde hath] *and the feare of God*, [i. the rewarde, which the feare of God bringeth with it,] *is* [vz. certainly and aſſuredly] *riches and glorie and life*, [i. all good things both in this life, and in the life to come.] Verſ. 5.

5 *Thornes and ſnares*, [i. moſt greuous calamities and puniſhments] *are* [vz. to be found] *in the way of the froward*, [i. in thoſe waies and courſes which he taketh: q. d. foꝝ his wicked and froward behauior, ſuch and ſuch calamities hang ouer his head: and ſo it is ſer, as it were againſt the other verſe] *but he that regardeth his ſoule*, [i. hath care and conſideration of his owne ſaluation: a parte put foꝝ the whole,] *will departe* [vz. with all poſſible and conuenient ſpeede] *farre from them*, [i. either from the men themſelues, or from ſuch miſeries as hang ouer their heads, or from ſuch miſdeemeanors, as haue

6 pulled ſuch iudgements vpon them.] Verſ. 6. *Teach a childe*, [i. euerie childe,

childe, for the commandement is generall] in the trade of his way, [i. in the order and course of his life, meaning thereby, vertuous and good education: in holy and good things,] and when he is old, [i. growne to more age] he shall not departe from it, [i. hee shall beie hardlie, or not at all departe from that good course: q. d. Instruct him, to passe his life godlie, iustlie, honestlie and lawfullie, in all the things, which concerne Gods worship, or holy fellowship amongst men.] Ver. 7. The rich [vz. man] ruleth the poore, [i. is preferred before him, and exerciseth an authoritie ouer him, many times vniustly] and the borrower is seruant to the man that lendeth: [vz. vnto him, in the time of his neede: q. d. it commonly so falleth out amongst men, that the rich rule the poore, and that the debtors are seruants to their creditors, whether this be don rightlie or wrongfullie he expresseth not, but onely teacheth, what is vsuallie don.] Ver. 8. He that soweth iniquitie, [i. he that giueth himselfe ouer with greedines to commit sinne] shall reape affliction, [i. punishment and calamitie, speciallie from God: see Iob. 4. 8. also Galath. 6. 7, 8.] and the roadde [i. the power, and force, the signe of a thing, put for the power thereof,] of his anger [vz. towards others,] shall faile. [vz. in such sorte, that he shall not be able to accomplish any mischief.] Ver. 9. Hee that hath a good eye, [i. he that is mercifull and liberall towards others, as an euill eye, is put for an enuious or euill affection, see Matth. 20. 15.] Hee shall be blessed: [vz. mightilie, and that from the Lord] for hee giueth [vz. freely and liberallie] of his bread: [i. parte of his foode and sustenance] vnto the poore. [vz. that wanteth the same, and is in need thereof.] Ver. 10. Cast out [vz. of thy companie, countrey, common welch, Citie, or house; wherein thou dwellest] the scorner, [i. him that giueth himselfe to scoffing and deriding, speciallie at good men and matters,] and strife [vz. betwene him and others well affected] shall goe out [vz. from amongst you, and that immediately: q. d. there is no way to auoide contention with scorner, but by thrusting them out of companie, for while they giue themselves to scoffing, and take a certaine pride and pleasure therein, they doo nothing but prouoke brawling and quarrells,] [i. by that meanes, of throwing them out] contention [vz. amongst men, whilst many times there is partaking,] and reproach, [i. shame, following such contention] shall cease [vz. both quicklie and assuredlie; he meaneth, that the scorner being present, strifes are stirred vp, and from strife, shame, and reproach, but if he be once absent, all those things cease.] Ver. 11. He that loueth [i. maketh much of, and fostereth] purenes of heart, [i. soundnes, sinceritie, and vprightnes in the inward man] for the grace of his lippes [i. because he uttereth also gracious and grateful things, & not such as tickle the eares, but proceed from the soundnes of the inward man: q. d. hee that is indued with these two holy giftez, vprightnes of heart, and wisdom of speech,] the king shall be his friend. [i. hee shall be well and frendlie vsed of great personages, for the king either will, or should delighe in such persons.] Ver. 12. The eyes of the Lord [i. his

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- gracious mercie and great piousdence: for he speaketh of God according to the manner and capacitie of men,] *preserue* [vz. safe and sound, from all hurt and danger,] *knowledge* [i. men indued with true knowledge and wisdom, the giftes and qualities of the minde being put for the persons indued therewith,] *but he overthroweth* [vz. utterly, and that in his great iudgement] *the wordes* [i. the thoughts, wordes, and deedes, for vnder this speech, hee comprehendeth them all] *of the transgressor.* [i. of all such, as transgresse his
- 13 *holy commandements*, by one meaning all of the like.] *Verf. 13. The slothfull man,* [i. he that is giuen to sloth and idlenes,] *saith* [vz. openlie euen in the hearing of many, speciallie of those that are to employ him:] *a Lion is without* [vz. in the way, that hee shoulde goe,] *shall bee slaine in the streete:* [i. hee bringeth in the idle person, who shunning labor, imagineth many dangers and difficulties, where either there are none at all, or els be-
- 14 *ry smallones,* see Chap. 15. 19.] *Verf. 14. The mouth,* [i. the faire speeches, and flattering wordes, vttered with the mouth] *of strange women:* [i. of harlots, or whores,] *is as a deepe pit,* [i. full of great danger, into which if a man fall, he can hardlie get out againe: see Chap. 2. 16. also Chap. 7. 25, 26, &c.] *he with whome the Lord is angrie* [vz. for his greenous sinnes and transgressions committed against him,] *shall fall therein.* [vz. as a punish-
- 15 *ment for his iniquitie and transgression.] Verf. 15. Foolishnes* [i. wantonnes and wickednes] *is bounde* [vz. very fast, because he hath it by nature] *in the heart* [hee toucheth this parte because it is the seate of affections] *of a childe,* [i. of euery childe, as verf. 6. of this Chap.] *but the rodde of correction* [i. a rodde used to correct, or els correction with a rodde] *shall drine it away from him,* [i. shall bee a very good meane to remooue it: q.d. follie, though it be fast fixed in youth, may yet notwithstanding by correction be removed, and therefore, the father must not spare to correct the childe while he
- 16 *is yong: see Chapter. 19. 18.] Verf. 16. He that oppresseth* [vz. by any meanes, either by fraud, force: or otherwise, for so much I suppose the word importeth] *the poore* [i. the needie and such as bee in want] *to increase himselfe:* [i. to make himselfe more rich and mightie thereby] *and giueth* [vz. giftes and bribes] *unto the rich,* [vz. that thereby he may purchase and procure his fauor, speciallie in wrong causes] *shall surelie come to pouertie,* [vz. for the indirect and vnlawfull meanes, which he vseth to uphold himselfe by: q.d. they sinne alike, and therefore shall haue alike punishment, that gather their gayne, by the hurte of the poore, and bestowe vpon the rich, that which
- 17 *they should giue to the needie.] Verf. 17. Incline thine eares* [vz. vnto the good things that I shall propound] *and heare* [vz. with thy heart and vnderstanding] *the wordes of the wise:* [i. such excellent matters, as the godlie wife shall utter] *and apply thine hand,* [i. bend all the partes and powers of thine outward and inward man] *unto my knowledge,* [i. vnto the knowledge that I shall teach thee, it is a graue exhortation, to receaue the Doctrines,
- 18 *both going before, and following after.] Verf. 18. For it* [i. the doctrine that

that I shall truly and soundly propound] shall be pleasant, [vz. vnto thee: meaning by pleasant, sweete and comfortable: and this is one argument that he useth to perswade men to the embracing of his doctrine] if thou keepe them [vz. safe and sure] in thy bellie, [i. in thy minde or heart: and here is a Metonymie, the thing containing for the thing contained, which also is vsual amongst the Hebrewes] and if they be directed together in thy lippes. [i. if together with thy knowledge inwardly, thou ioyne the expelling of them by wordes outwardly.] Verſ. 19. That thy confidence [i. thy hope and trust] 19 may bee [vz. firmly and stedfastly fixed] in the Lord, [i. vpon him, and the trueth of his word and promises] I haue shewed thee [vz. openly and plainly, euen the will and word of God] this day: [i. all this while, as Psalme 95. 7. And so he sheweth what is the ende of Gods word, vz. to strengthen our faith in God] thou therefore take heede. [vz. to the things that I speake: q. d. It standeth thee in hand so to do; for what art thou without hope and trust in God, which thou canst neuer attaine without his word.] Verſ. 20. 20 Haue I not written vnto thee [vz. excellent and notable things: vnderstanding also by writing, all the meanes of publishing the same] three times [i. sundrie and many times, as 2. Corinth. 12. 18.] in counsels and knowledge, [i. such things as consist in knowledge and counsels: q. d. I haue, for to that ende serueth the demand.] Verſ. 21. That I might shew thee [vz. plainly 21 and manifestly] the assurance of the words of trueth, [i. the great certaintie that these wordes containe] to answer [i. that thou also maiest thereby bee instructed to answer] the words of trueth [i. true and sound wordes] to them that send to thee? [vz. to the ende they may knowe the same, and be instructed by thee therein. And this is another commendation of his doctrine taken from the excellencie and pprofite thereof.] Verſ. 22. Robbe not [vz. by 22 any meanes] the poore, [vz. man or person] because he is poore, [and therefore not able to put backe iniurie offered] neither oppresse [vz. any manner of way] the afflicted [i. he that is already in miserie] in iudgement. [i. vnder the pretence and shewe of iustice and iudgement. In Hebrew it is in the gate, putting the place where iudgement was executed, for iudgement and iustice it selfe. He toucheth two faultes: the one oppression of the poore, because great men may the more easilie do it: and the other is spoyling of them, vnder pretence of iustice and equitie. And marke here, that the sentences following from this place, euen to the fife and twentie Chapter, bee for the most part comprised in two or three verses together, one hanging vpon another, and are as it were the causes, effects, or euents of the same.] Verſ. 23. For the Lord [vz. himselfe, if men should neglect it] will defend 23 their cause, [i. the right of the poore: see Chapter 23. 11.] and spoyle the soule [i. take away from them, sometimes by one meanes, sometimes by another] of those that spoyle them [i. of all such as take any thing by any wicked way from them.] And this is a reason why they should surcease from wickednes.]

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- kednes.] *Verf. 24. Make no friendship* [i. seeke not to bee acquainted or familiar] *with an angrie man*, [i. with one that cannot rule and subdue his outrageous and angrie affections] *neither goe* [vz. in the way, as though thou wert familiarly acquainted] *with the furious man*, [i. with him that is
- 25 *whollie giuen to heate and furie* : see *Proverb. 15. 18.*] *Verf. 25. Least thou learne* [vz. by keeping companie with him] *his waies*, [i. to bee like unto him in his furie, rage, and vnbiidled affections] *and receiue* [vz. either from God or men, yet so that thou hast by thy misdemenour, pulled it vpon thy head] *destruction to thy soule*. [i. to thy selfe, a part put for the whole, and here is contained a double reason why men should auoide furious persons
- 26 *companie.*] *Verf. 26. Be not thou of them* [i. be not thou like them, or take heed that thou bee not reckoned in the number of them] *that touch the hand*, [vz. of another man : meaning thereby, striking of hands, or making of a bargaine] *nor among them* [i. of that sort and number] *that are suretie* [vz. to other men] *for debts*. [vz. of other men: q. d. shunne suretiship, least thou hazard thine owne goods, and at length bee brought to necessitie, for that I take to bee the meaning of the next verse : see Chapter 6. 1, &c. Also Chap.
- 27 *ter 11. 15.*] *Verf. 27. If thou hast nothing to pay*, [i. if thou bee not able to perforce that which thou hast promised] *why canst thou* [vz. through thy negligence and rashnes] *that he* [vz. to whom thou hast giuen thy hand and word] *should take thy bed* [vz. wherevpon thou liest] *from under thee?* [vz. as thou liest vpon it : a reason against rash suretiship: q. d. Why dost thou through thine owne follie commit, that if thou be not able to pay that which thou art become suretie for, thy bed, if thou hast nothing els to giue, should with thy great losse and shame bee taken from thee, and so thou haue no-
- 28 *thing to lye on* : see Chapter 20. 16.] *Verf. 28. Thou shalt not remooue* [vz. either by force or fraude, openly or secretly, in the day or in the night] *the ancient bounds* [vz. of landes or grounds, labouring thereby to enlarge thine owne, and to pull from other] *which thy fathers* [i. thy ancestors many yeeres before thee] *haue made*. [i. haue set: q. d. If they had no right, how canst thou pretend any? see Deuteronomie 19. 14.] *Verf. 29. Thou seest* [q. d. thine owne experience and knowledge teacheth thee] *that a diligent man in his busines* [i. he that faithfully and painfully occupieth himselfe in his vocation, and in the things he hath to doe] *standeth before Kings*, [i. is much in great personages presence, and they vse them much in the accomplishment of their affaires] *and standeth not before the base sorte*. [i. is not much conuersant with the common people, nor much regarded of them: the reason is, because he is more highly called and preferred, for otherwise all would bee glad of him : all is as much, q. d. seeing diligence auanceth men, imbrace and practise the same.

Do. Verf. 1. Teacheth vs, to esteeme and make much of good report amongst good

good men and their fauour. *Verse 2.* Teacheth vs, that riches, and pouer-
tie, and all come from the Lord. *Verse 3.* Teacheth vs, in a holie wise-
dome, not onely to foresee, but also to preuent what wee may, dangers
hanging ouer our head. *Verse 4.* Teacheth vs, to strue to attaine true
humblenes of minde, and a right and reuerent feare of Gods Maiestie in
our hearts. *Verse 5.* Teacheth vs to auoide, both the waies and companies
of froward and peruerse men. *Verse 6.* Teacheth parents, in time to traine
vp their children in the nurture and information of the Lord. *Verse 7.*
Sheweth, how that man in the corruption of his heart, abuseth many times
those things, to the maintenance of his pride and tyrannie, that God hath
giuen him for the good of others. *Verse 8.* Teacheth vs, that the yngodlie
shall reape a iust reward of that wickednes which they sowe. *Vers. 9.* Tea-
cheth vs, vnfeignedly to imbrace liberalitie. *Verse 10.* Teacheth vs, to a-
uoid the scornors companie, shewing vs what good shall insue thereof.
Vers. 11. Teacheth vs, to imbrace vprightness and soundnes of heart. *Vers. 12.*
Teacheth vs, that God is gracious to his children, but a sharpe punisher of
the words and workes of the wicked. *Vers. 13.* Teacheth vs, to auoide sloth
and idlenes. *Verse 14.* Teacheth vs, to auoide whores and whoredome.
Verse 15. Teacheth vs, that moderate and ordinarie correction, is a good
meane to reforme things amisse in children. *Verse 16.* Teacheth vs to flie
from oppression and briberie. *Verse 17.* Teacheth vs, to hearken to good
counsell. *Verse 18.* Setteth out the sweetnes and pleasure of the word of
God. *Verse 19.* Teacheth vs, that the word is published to begin and to
confirm faith in vs. *Verse 20.* Teacheth vs, that a good lesson may be often
times deliuered vnto vs. *Verse 21.* Setteth out both the certaintie of Gods
word, and also what effect it worketh in them that imbrace it, to wit, it ma-
keth them able to answer al things demanded of them. *Verse 22.* Teacheth
vs, to beware of oppression, whether it bee committed by force, the partie
being not able to resist, or by fraud, and namely vnder the pretence of iu-
stice. *Verse 23.* Setteth out Gods fauour towards the afflicted, & his iudge-
ments against them that afflict. *Vers. 24.* Teacheth vs, to auoide anger, and
wrath, and all the meanes whereby we may be prouoked thereto. *Vers. 25.*
Teacheth vs, how hurtfull and dangerous a thing it is to keepe companie
with the yngodlie. *Vers. 26.* Teacheth vs to beware of rash and hastie
suretiship. *Vers. 27.* Teacheth vs to take heede, that by our owne vnad-
uisednes, wee bee not the authors of our common woe and miserie.
Verse 28. Teacheth vs, not to incroch vpon any, but to bee content with
the portion which the Lord hath giuen vs from our ancestors. *Verse 29.*
Teacheth vs, to bee diligent, painfull, and faithfull in all our actions and
affaires.

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CHAP. 23.

Co. **T**He holie Ghost declared in the last verse of the 22. Chapter, that diligence aduanceth men to the presence and speech of great personages, and now in the beginning of this Chapter he sheweth how they should behaue themselves when they come before them, speciallie when they sit to eate with them.

Di. **1** **T**HIS Chapter may be diuided into three parts: The first reacheth from verse 1. to the end of the 11. wherein he teacheth men to bridle their appetite, he sheweth the vncertaintie of riches, he speaketh against the nigardlie and couetous person, also against contemners of exhortation, and extortioners, and oppressors of the poore and needie. The second reacheth from verse 12. to the end of the 25. wherein is contained an exhortation to imbrace wisdome, to correct children, he speaketh of the ioye that parents haue by good children; he teacheth men to feare the Lord continuallie, to auoide euill companie, to obey parents, to get the knowledge of trueth, wisdome, &c. The third reacheth from verse 26. to the end of the Chapter, wherein he speaketh against whores and whoredome, and against drunkards and dronkenness, setting out most largely and plentifully the sower fruites that come thereof.

Se. Verſ. 1.



Hen thou sittest [vz. at the table] to eate [vz. meate] with a ruler, [i. with a great personage or gouernor of the people] consider diligently [i. carefully thinke vpon and weigh] what is before thee, [i. what things are set before thee, least, through varietie of dishes, thou knowing not where to begin, thou beware

2 want of good manners, or els ouer charge thy stomacke.] Verſ. 2. And put the knife [vz. that thou hast in thy hand, or is vpon the table for thee to vse] to thy throte, [He meaneth by this manner of speech, that men should vse all means they could to bridle their greedie desire and eating of dainties] if thou be a man giuen to the appetite. [vz. of such daintie and sweete things.]
3 Verſ. 3. Be not desirous of his daintie meates: [i. of the fine, sweet, & pleasant rates of a King, or great person. The Hebrue word importeth such things as saueur wel to the tast, & are sweet & pleasant] for it is a deceitful meate. [i. it will easily draw men on by dainties to gluttonie: or it may be called deceitful, because it will not last long: or els because the mightie suppose thereby to work some craft & deceit against the other. In these three verses I thinke he specially sheweth at these two paynts: the one is to teach vs to vse iudgement & wisdome, & to bridle our affections when we are to deale with great personages in any thing, which he expresseth by one particular, that is, sitting at the table with them. The other is, to take heed that we be not ouertaken with

with daintie and sweete delicacies, thereby bewraying, that there is not that
 wisdom in vs, that hath been supposed or reported.] Verſ. 4. *Tranſaile* 4
not too much to be rich, [q. d. thinke not, by great and tedious trauaile, thou
 shalt be rich whether God will yea or no, for riches are Gods gift: Psalm.
 127. 2. neither is this contrary to many sentences already rehearsed, where-
 in men are exhorted, to bee laborious and diligent: but hee forbiddeth, first
 immoderate toyling & care, whereunto our ſauioꝝ ſeemeth to allude, Matt.
 6. 25. and ſecondly a deſire, to waꝝe ſodainly rich, which is alſo condemned
 by Gods word.] *but ceaſe* [vz. vtterly and as much as in thee lyeth] *from*
thy wiſdome, [i. from that ſame worldly wiſdome of thine owne, which in-
 deed may rather be called *diſtruſt* in God, or *couetouſnes*, as when a man is
 violently caried away, with a deſire to be rich, than *wiſdome*.] Verſ. 5. *Wilt* 5
thou caſt thine eyes [i. wilt thou ſet thine heart and affections] *vpõ it*, [i.
 vpon riches] *which is nothing* [i. which is as it were nothing, or a matter of
 no great impoꝛtance, and this is one reaſon why men ſhould not ſo greedie-
 lie gape after riches, becauſe when they haue attempned them, they haue got-
 ten, as much as a thing of nothing. And another reaſon he addeth in the ſe-
 cond parte of this verſe taken from the vncertainty,] *for riches taketh hir to*
hir wings [i. flieth ſwiftly and faſtly away,] *as an Eagle* [vz. doth,] *and fli-*
eth into the heauen, [i. goeth ſo farre as it is an impoſſible and hard matter
 to attaine the ſame; q. d. ſet not thy affections vpon riches, for they ſodainly
 vaniſh away, and when thou haſt gotten them, there is an hundred wayes
 to forgoe them, as fire, water, euill detters, &c. and that in a moment.] Verſ.
 6. *Eate thou not the bread* [i. any manner of ſuſtenaunce, as bread, meate, 6
 drinke, &c. but becauſe bread is the principall he nameth it] *of him that hath*
an euill eye: [i. of the couetous, hard hearted, and nigardly minded man: ſee
 the contrary of this, Chap. 22. 9.] *neither deſire his daintie meates*: [q. d. be
 ſo farre off, from eating them, that thou haue no affection or appetite that
 way, ſee verſ. 3. of this Chap.] Verſ. 7. *For as though he thought it in his* 7
heart [vz. when indeed he doth it not,] *ſo will hee ſay vnto thee*, [vz. when
 thou eateſt of ſuch things, as he hath prepared,] *eate and drinke*: [vz. of ſuch
 as wee haue: or as wee ſay, you are welcome, I am ſoꝛie I haue no better
 cheare, &c.] *but his heart is not with thee*. [i. ſtandeth not vprightly affected
 towards thee: hee giueth a reaſon, why men ſhould not eate ſuch mens
 meates, becauſe they are hollowe hearted and full of hypocriſie, pretending
 in words liberalitie, whereas they foſter niggardlines in their ſoule.] Verſ.
 8. *Thou ſhalt vomit* [vz. euen for very grieſe and ſorrow,] *thy morſels* 8
which thou haſt eaten, [i. all that thou haſt eaten of his: q. d. becauſe thou
 haſt eaten of his meate, & perceiued his niggardly minde, thou ſhalt with all
 vomited by what ſoeue it be, it ſhall grieue the ſo much,] *and thou ſhalt looſe*
thy ſweete words. [i. the good communication and ſpeech, which in the time of
 eating thou haſt bleſt ſhall bee as it were labor loſt. One readeth this and
 the former verſe alſo otherwiſe, and giueth another ſenſe, but mee thinketh
 this

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- 9 this is plaine inough.] *Verf. 9. Speake not* [vz. graue wise, and good things] *in the eares of fooles*, [i. in the hearing of a very wicked and vngodly man,] *for he wil despise the wisdom of thy words*, [i. he wil little or nothing esteeme such things, as thou shalt wisely and learnedly utter. I take it to be the same in sense, which our Sauioꝝ speaketh in other wordes, Matth. 7.6.] *Verf.*
10. *10. Remoue not the auncient bounds* [see for this, Chap. 22. 28.] *and enter not* [vz. either by fraude, or force, or otherwise, to take any thing away from thence, that is not thine] *into the feilds*, [i. into the groundes, houses, lands, or possessions] *of the fatherles*, [i. of any that are weaker than thy selfe, and not able to resist: for the word bled here, signifieth such ones, as they rowe want of age, are not able to defende themselves, nor to put back iniurie:]
- 11 *whose father, the Lord is called*, Psalm. 68. 5.] *Verf. 11. For* [this verse conteyneth a reason, why men should not oppresse the poore,] *hee that redeemeth them* [vz. from danger and distresse, meaning also, thereby that hee will redeeme them, and yet to the end the godly might be rightly perswaded, of the continuall care of the almightie toward them, hee speaketh in the present tense,] *is mightie*, [vz. so mightie, as no one man, no not all the creatures in the worlde, are able to withstand the least parte of his power: q.d. though thou now oppresse them, because they cannot resist thee, knowe yet, that the Lord, who is mightier and greater than all, wil redeeme and defend them,] *hee will defend their causes against thee*. [see this expounded before,
- 12 *Chap. 22. 23.] Verf. 12. Applie thine heart to instruction*, [i. bend all the powers and senses of thy minde, to receaue it,] *and thine eares to the words of knowledge*. [i. applie all the partes and powers of thy bodie also, to embrace such things, as are not onely skilfully propounded vnto thee, but also may builde thee by in knowledge and iudgement: he vseth a parte of the inward, and a parte of the outward, for the whole man, both inward and out-
- 13 *ward, see Chap. 22. vers. 17.] Verf. 13. Withhold not* [vz. at any hand] *correction*, [i. moderate and due punishment, such as the partie punished is able to beare, and his fault requirerth] *from the childre*. [vz. that by any meanes deserueth the same,] *if thou smite him* [i. chastise and correct him] *with the roode* [vz. of correction,] *he shall not dye*. [i. either thou shalt not kill him, or hurt him, or els by that meanes, thou shalt withhold him from many euils, that would leade to the death both of body and soule: see for cor-
- 14 *rectio cha. 13. 24. also 19. 18. also 22. 15.] Ver. 14. Thou shalt smite him with the rodde*, [this is expounded ver. 13.] *and shalt deliuer* [vz. by that meanes] *his soule* [i. him himselfe: a parte for the whole] *from hell*. [i. from danger
- 15 *and death, both of body and soule.] Verf. 15. My sonne*, [see before chap. 1. 8. 10.] *if thine heart be wise*, [i. if it be inclined to embrace wisdom, and thziue and growe therein,] *my heart shal reioyce* [vz. very much or greatly:] *and I also*, [vz. my selfe, in my whole man, shall take wonderfull delight and
- 16 *pleasure therein.] Verf. 16. And my reynes shall reioyce* [i. euen from the inward affection of my minde, I will be glad, for the scripture attributerth,
- the

the seate of will and affections to be in the reynes, as where it sayth, **God is**
the searcher of the heart and reynes,] *when thy lipps speake righteous thinges.*
[i. when thou shalt utter good, holy and wise things, hee putteth lipps for
speech, because they be helping instruments to utter the voyce by.] Verse
17. *Let not thine heart bee enuious against sinners,* [vz. because thou seest
them prosper or flourish. Many of Gods children haue been sore assaulted
with this temptation: as Dauid Psalme 37. 1. Ieremiah, and others,
and therefore it is not without cause, that this commandement is so of-
ten put downe,] *but let it be* [vz. fast fixed, set, and grounded] *in the feare*
of the Lord [i. in a sincere reuerence of his Maiestie] *continuallie* [i. at all
times, both in prosperitie and aduersitie, &c.] Verse 18. *For* [this verse con-
teyneth a reason, why they should cease from emulating at the wicked, and
fixe their hearts continually vpon the feare of **GOD**,] *surely* [i. without al
doubt: and this affirmation serueth for the certaintie and trueth of the thing]
there is an end, [vz. not onely of the wickedes prosperitie and flourishing, how
great or much so euer it be, but also of thine owne patience and hope] *and thy*
hope shall not be cut off. [i. made frustrate, or deceaued, but thou shalt in good
time haue the thing that thou didst hope for.] Verse 19. *O thou my sonne*
[under this terme, he meaneth euery particullar one, that is apt and ready to
heare or learne, see vers. 15. of this Chap.] heare [vz. diligently and atten-
tively, both with the eares of the body, and the minde] and be wise [i. learne
wisdomme by hearing good and holy things] and guide thine heart [i. frame
and fashion, the affections of thy soule, yea laboꝝ to rule them in such sorte,
that thou mayst walke *in the way* [vz. which I shall shewe thee, that is in
the right way of Gods commandements: see Psalm. 32. 8.] Verse 20. Keepe
not companie [vz. at any hand: this he adderth, both because youth are great-
lie delighted in eatings and drinkings, and also because that thereby, they
are many times drawne from the way of vertue and well doing, *with dron-*
kards [in Hebrue, it is *bibbers of wine*, meaning thereby such as would quaffe
of cuppe after cuppe, and neuer bee satisfied, such a one the Iewes did falsely
accuse our Sauioꝝ Christ to be, Matth. 11. 19.] *nor with gluttons* [i. such as
ouer charge their stomacks with meate: q. d. haunt not such mens compa-
nie, nor haue any familiaritie with them.] Verse 21. *For* [this verse con-
teineth a reason why they should not haunt their companie, because beggery
and pouertie is the ende thereof,] *the dronkards and gluttons shall be poore:*
[i. fall into pouertie though they be verie rich, for what vanitie more consu-
meth mens substance? Wee see that apparrell, and building remaineth:
but if a man haue gulled in, of all dainties, euen as much as his panche will
hold, yet with in fixe, eyght, tenne or twelue howres, hee hath appetite a-
gaine] *and the sleeper* [i. the idle and slothfull person, who is called a sleeper,
because idleness prouoketh to sleepe, Chapter 19. 15.] *shall be clothed with*
ragges [i. with ragged and tozne apparrell meaning also, that he should fall
into beggerie and pouertie, euen as the other.] Verse 22. *Obey thy father*
[i. vz. in

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- [vz. in the Lord, as Ephes. 6. 1.] *that hath begotten thee* [i. that hath been a meane of thy being, & it may be vsed, as it were a reason to induce obedience] *and despise not* [vz. at any hand, but reuerence very much] *thy mother when she is old* [vz. and not able as it were to helpe hir selfe, see chap. 1. 8.] Verſ.
- 23 *23. Buy* [vz. euen by departing, from all the pleasures and profits that thou hast] *the trueneth* [i. the knowledge of Gods trueneth, meaning, that they should by all meanes seeke to obteyne it, when they want it] *but sell it not*: [vz. at any hand: q.d. when thou hast gotten wisdome bargaine it not away, that is departe not from it for any price, or for any cause,] *likewise*, [vz. buy and sell not] *wisdome, and instruction, and understanding* [these wordes haue been expounded before, Chap. 1. 2, 3.] *I take this to bee the same with that*
- 24 *which our Saviour saith*. Matth. 13. 44, 45, 46.] Verſ. 24. *The father of the righteous* [i. he that begetteth a good and a godly childe] *shall greatlie reioyce* [vz. in that his childe] *and he that begetteth a wise childe*, [i. one that is giuen to holy wisdome] *shall haue ioye of him*, [i. shall receaue great ioye and pleasure in him and by him: the contrarie of this sentence, see before
- 25 *Chap. 17. 21.] Verſ. 25. Thy father and thy mother*, [i. thy parents, kinsfolkes, and friends,] *shall be glad* [vz. in and of thee, if thou bee giuen to godlines, and well disposed] *and she that bare thee* [i. thy mother] *shall reioyce* [vz. greatly in thy well doinge: *I take it to be vsed as an argument, to*
- 26 *prouoke children to well doing.*] Verſ. 26. *My sonne* [see verſ. 15. of this chap, also verſ. 19.] *giue me thine heart*, [i. applie thy selfe wholly to my precepts: and this he speaketh in the person of the heauenlie wisdome] *and let thine eyes delight* [i. take thou thy selfe singular pleasure] *in my wayes*: [i. in those wayes, which I shewe and teach thee: the worde which we turne here delight, being a compound word of another word, that signifieth to bee willing, and to keepe, dooth not onely note the great delight we should haue in good wayes, but also expresseth the care and diligence that should be in them
- 27 *to obserue the same.*] Verſ. 27. *For a whore* [the holy ghost sheweth a reason here, why men should cleaue to holy wisdome, and auoide all euill, vnder one comprehending all sortes of naughtines,] *is as a deepe ditch*, [vz. out of which a man can hardly get: see Chapter 22. 14.] *and a strange woman* [i. an harlot: this word hath been expounded sundrie times before,] *is as a narrow pitte*. [vz. wherein a man cannot stirre himselfe, to deliuer himselfe out of danger: hee is so shut in on euerie side: q.d. a man may easilie fall into whooredome, but when they are once gotten into that same bottomles pit, and narrow hole, they can hardlie or not at all come out againe, see Chap.
- 28 *2. 19.] Verſ. 28. Also she lieth in waite* [vz. secretly and closetlie] *as for a praye* [i. as it were to catch a pray: see Chap. 7. 10.] *and she increaseth* [vz. by her enticing and wickednes] *the transgressors* [i. the number of transgressors] *among men*. [vz. vpon earth: q.d. although without whooredome there were infinit wicked persons vpon the earth, yet whores, by enticingments, make thousands wicked also, and vnfaithfull to GOD and man.]

Verſ. 29.

Verſ. 29. *To whom is woe? to whom is ſorowe?* [the words here turned woe 29
 and ſorowe, are in the Hebrue tongue particles, or interiections of mourning
 and exclamation: q. d. who haue cauſe to mourne, complaine and crie out:
 euen dronkards] *to whom is ſtriſe? to whom is murmuring?* [i. who is a con-
 tentious, babbling, and repining or murmuring perſon: euen a dronkard.
 For dronken men raiſe vp ſtriſes and brawlings: ſee Chapter 20. 1.] *to*
whom are wounds without cauſe? [who abound in ſtriſes, and are much bea-
 ten and hurt: euen dronkards: and that ſpeech without cauſe, may bee in-
 terpreted thus, either that they haue them not in warfare, and fighting
 with others, but becauſe they many times fall & ſo hurt themſelues: or els,
 whileſt that without any cauſe, raſhly powring out contentious words a-
 gainſt other perſons, they doe ſlaunder & reproch them, and ſo receiue ſtriſes
 and wounds for the ſame] *and to whom is the rednes of the eyes?* [i. abun-
 dance of hot humors in the eyes: q. d. who by their very countenances be-
 tray themſelues to bee great drinkers of wine and ſtrong drinke, but dron-
 kards? And in this verſe is comprehended the queſtion: the anſwer follow-
 eth in the next.] Verſ. 30. *Euen to them that tarrie long at the wine,* [i. to 30
 ſuch as ſit drinking and ſwilling, waiting that time, which they ſhould im-
 ploy in their ordinarie affaires in quaſſing] *to them* [vz. alſo [that goe] vz.
 from their owne houſes to other places, and trot as it were vp and downe
 from houſe to houſe] *and ſeek* [vz. carefully, and curiouſly enough] *I war-*
rant you] mixt wine. [he ſpeaketh this according to the cuſtome of the coun-
 tries of the Eaſt, which are hot, where they did not drinke wine, but well
 mingled and alaied: meaning thereby, that they ſatiſfied their pleaſure
 greatly in the ſame.] Verſ. 31. *Looke not thou vpon the wine when it is red,* 31
 [i. take heede thou be not deceiued with the pleaſant colour of the wine: and
 withſtand euill in the beginning] *and when it ſheweth his colour* [vz. gloat-
 ouſſie and faire to the eye] *in the cuppe,* [i. when it is put into the goblet,
 glaſſe, &c.] *or goeth downe* [vz. through thy throte into thy ſtomacke] *plea-*
ſantly. [i. ſweetly, and with delight to thee that art the drinker: q. d. withſtand
 euen the very beginnings & prouocations to dronkenneſſe, and al the meanes
 whereby thou maiſt be prouoked thereto.] Verſ. 32. *In the end thereof* 32
 take this verſe to bee a reaſon why dronkenneſſe is to bee auoyded, becauſe it
 bringeth with it many griefes and ſorowes: and it is as much, q. d. thy wine
 may be pleaſant for a while, but at the length it will ſting thee and bite thee
 in the head, ſtomacke, and whole bodie] *it will bite* [vz. thee] *like a ſerpent,*
 [he meaneth by this ſpeech, very ſore, yea ſo grievouſſie, that it will infect
 thee] *and hurt* [vz. thee thy ſelfe] *as a cockatrice.* [I had rather reade with
 ſome, a viper, which poſſedeth forth her pong ones with the deſtruction of her
 ſelfe: meaning by theſe two ſimilitudes the great grieve and hurt that dron-
 kards through their owne follie drawe vnto themſelues.] Verſ. 33. *Thine* 33
eyes ſhall looke vpon ſtrange women, [i. thou ſhalt become ſhameleſſe and bra-
 chaſt, if thou giue thy ſelfe to dronkenneſſe: underſtanding by ſtrange women,
 harlots,

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harlots, as sundrie times heretofore: and this is another reason why Drunkennes is to be auoyded, because vncleannes is ioyned with it, as an insupportable companion] *and thine heart* [i. thou, out of the abundance of thy heart, *Matth. 12. 32.* for otherwise the heart speaketh not] *shall speake* [vz. openly and in the presence of others] *lewd things.* [i. filthie and vnseemelie things. Another reason why Drunkennes is to be auoyded, because of the euil speech

34 that is ioyned with it.] *Verf. 34.* *And thou shalt be* [vz. when thou art so Drunke] *as one that sleepeth in the midst of the sea,* [that is, it will make thee careles and secure, as the sleepe man is] *and as he that sleepeth in the toppe of the mast.* [i. as one that is in great and continuall danger, ready (through the rage and violence of the sea) to be cast out of the mast into the maine sea. Here is two reasons contained: the one, because it maketh men carelesse: the other, because they are in wonderfull great danger, though

35 perhaps they themselves feelee it not.] *Verf. 35.* *They* [i. sundrie men] *haue striken me,* [vz. grieuousslie and very hard] *shalt thou* [vz. O Drunkard] *say,* [vz. when thou art waked out of the dead sleepe of thy Drunkennes] *but I was not sicke:* [i. I was not griued or pained for all their blowes] *they haue beaten me,* [vz. very much] *but I knewe not* [vz. that they had so dealt with me, for Drunkennes taketh away almost all the senses] *when I awoke:* [vz. out of the sleepe of my Drunkennes, till such time as other made me know it by some one meane or other] *therefore will I seeke* [vz. diligently and carefully] *it* [i. strong and pleasant wine: meaning thereby, that he would pursue Drunkennes, notwithstanding all these inconueniences] *yet still.* [i. some what longer: q. d. Drunkennes will make thee so much the more miserable, by how much thou shalt glorie of the dulnes of thy bodie and minde, yea, which is worse by many degrees, thou shalt of purpose prouoke thy selfe to continue and increase in thine old excesse, ryot, and Drunkennes: a horrible thing no doubt.

Do. *Verse 1.* Teacheth vs, to haue regard of time, place, persons, &c. *Verse 2.* Teacheth vs, that it is a hard matter to bridle appetite, and also that wee must deale earnestly in the subduing thereof. *Verse 3.* Teacheth vs, that we may easilie be ouertaken with daintie fare, vnlesse wee take good heed to our selues. *Verse 4.* Teacheth vs to auoide couetousnes, and trusting too much in our owne wit. *Verse 5.* Setteth out the incertaintie of riches, and the vanitie thereof. *Verse 6.* Teacheth vs, to auoide the companie of niggardlie minded men. *Verse 7.* Setteth out the hypocrisie of the niggard, speaking one thing and meaning another. *Verse 8.* Teacheth vs, that there is not onely no good gotten, but much hurt done, both to our selues and others, by resorting to niggards tables and feastes. *Verse 9.* Teacheth vs, to take heede that wee despise not good counsell. *Verse 10.* Teacheth vs, not to incroch vpon any, but to be content with our owne. *Verse 11.* Setteth out Gods fauour and loue towards the poore afflicted. *Verse 12.* Teacheth vs

to imploye and lend all our forces to obtaine heauenly wisedome. *Verse 13.* Teacheth vs, moderately and in good order, to correct such as GOD hath committed to our bringing vp. *Verse 14.* Declareth what good commeth by reasonable correction. *Verse 15.* and *16.* Teach vs, that good and wise children reioyce continually the hearts of their parents and friends. *Verse 17.* Teacheth two things: first, that wee should not be enuious at the wickeds prosperitie: secondly, that we should continually meditate and thinke vpon the reuerence and feare of Gods Maiestie. *Verse 18.* Teacheth vs, not onely in patience to waite for good things, but to bee assured also, that wee shall in good time obtaine them. *Verse 19.* Teacheth vs, that Gods word should be a continuall direction of the affections of our hearts. *Verse 20.* Teacheth vs to shunne euill companie. *Verse 21.* Setteth out the inconueniences of gluttonie and idlenes. *Verse 22.* Teacheth obedience to superiours, and others whom God hath placed ouer vs. *Verse 23.* Teacheth vs, not onely to vse all meanes to get knowledge in Gods trueth, but when we haue obtained it, to make much of it. *Verse 24.* Teacheth vs, that good children are matters of great ioye to their parents. *Verse 25.* Teacheth the same thing. *Verse 26.* Teacheth vs diligently to hearken to the good counsell of our parents and friends. *Verse 27.* Setteth out the dangers of whoredome. *Verse 28.* Describeth the qualities and properties of harlots. *Verse 29.* Declareth the great miseries and mischiefes that insue vpon dronkenness. *Verse 30.* Teacheth vs to beware that we be not ouertaken euen with the vse of lawfull things. *Verse 31.* Teacheth vs, to withstand the beginnings, and to auoide the occasions of dronkenness. *Verse 32.* Setteth out the hurts that followe vpon it. *Verse 33.* Teacheth vs, that dronkenness hath either whoredome, or inticements to whoredome annexed with it. *Verse 34.* Teacheth vs, that dronkenness thrusteth men headlong into most dangerous dangers. *Verse 35.* Teacheth vs, that it bereaueth men euen of their senses for the time: and instructeth vs further, in time to cease from euill, least going on in the same, an vnauoidable iudgement ouertake vs.

CHAP. 24.

THe holie Ghost hauing before liuely painted out wicked men, and namely Cōdrunkards, knowing also our readines to imbrace such vices, beginneth this Chapter with an admonition to auoide such companie, which thing also he expressed before Chap. 23. *verse 17, 20.* so that it seemeth to bee as it were a continuance of the same doctrine.

I Would diuide this Chapter into three especiall parts. In the first, he teacheth men to auoide euill companie, & commendeth wisedome, knowledge, vnderstanding, and counsell: he speaketh also against such as imagine
Di. 1
X 2 mischiese,

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mischiefe, and scorne at others, and instructeth patiently to beare aduersitie, and to defend and maintaine the innocent, from *verse 1.* to the end of the
 2 12. In the second he setteth out the excellencie of wisdome, exhorteth the wicked to leaue off their wickednes, and not to reioyce at the fall of any, he teacheth men not to bee grieued at the wickeds prosperitie, to yeeld obedience to God and Magistrates, and to beware of sedicious persons, for feare of punishments that shal fall vpon the, from *verse 13.* to the end of the
 3 22. In the third, he willet men to beware of hauing respect of persons, and of iustifying the vngodlie, and teacheth them to speake good things, and to deale witley and prouidently in all their affaires, to beware of false witnes bearing, and of recompensing euill for euill, and of idlenes, which bringeth nothing with it but beggerie and pouertie, from *verse 23.* to the end of the Chapter.

Sc. Vers. 1.



E not thou enuious against euill men, [it is the same in meaning that we had before, Chap. 23. 17. though it differ somewhat in words] *neither desire* [i. haue not so much as an affection] *to be with them* [vz. in companie, or acquainted with them: and hereof he sheweth a reason in the next verse.] Vers. 2. *For their heart imagineth* [i. they themselves do nothing els but imagine and deuise] *destruction*, [i. hurt and harme against other men: and marke how he saith *their heart*, meaning, that the wicked haue but as it were one minde, specially in working mischiefe] *and their lippes speake* [i. they with their lippes boldly vtter] *mischiefe*. [vz. against other men: q. d. they feare not with their mouthes to speake the mischiefe that
 3 they haue deuised.] Vers. 3. *Through wisdome* [He meaneth this of heauenly wisdome and knowledge] *is a house builded* [He speaketh not onely of the outward framing of a house, but of the increase also of a mans familie, and the attaining of things necessarie for the same] *and with vnderstanding* [vz. of Gods will reuealed in his word] *it is established*. [vz. firme and
 4 sure, so that it cannot be moued: see Matth. 7. 24, 25.] Vers. 4. *And by knowledge* [i. righte skill to gouerne the things wherewith God hath blessed men] *shall the chambers* [i. all the parts and peeces of the house: yet he maketh speciall mention of the *chambers*, because men commonly lay by things in them] *bee filled* [vz. plentifully and abundantly] *with all precious and pleasant riches*. [He meaneth no doubt specially outward and earthly riches, yet so that vnder them he comprehendeth the true and right riches: q. d. hee that shall skilfully gouerne his house, shall obtaine all sortes of blessing.] Vers. 5. *A wise man is strong* [hee still commendeth wisdome, shewing

shewing that it hath other excellent qualities adioyned to it] for [I would rather reade it, and] a man of vnderstanding, [i. he that is indued with right knowledge and wisdom] increaseth his strength. [i. is indeede very mightie, and many times doth that by his wisdom, which the strong cannot doo by their strength: and therefore is to be preferred: see Eccles 9. 13, 14, &c. also Chap. 21. 22.] Verſ. 6. For with counsell, [i. with right and holy counsell] thou shalt enterprise thy warre: [i. the warre that thou shalt make against other men,] and in the multitude of them [i. where there are many, or great store is,] that can giue counsell [i. good and right counsell, as before] is health. [i. great store and abundance of all manner of blessings: see Prouerb. 11. 14. also 15. 22. also 20. 18. and this is a reason why wisdom is to be preferred, because of the good successe it giueth.] Verſ. 7. Wisdom is holy and heauenlie wisdom] is high to a foole, [i. to a wicked and vngodly man: q.d. A foole cannot attaine wisdom, but a wise man easilie getteth it, see Chap. 14. 6.] therefore [i. because it is such an excellent thing, and not obteyned by him,] hee [i. the foole or wicked man] cannot open his mouth [i. speak, see Matth. 5. 2. also Acts. 10. 34. the beginning of speech put for speech it selfe, for a man must open his mouth before hee can speak] in the gate, [i. the place of publike assemblies: see Chapter 1. 21, and other places: in which meetings, wisdom should most especiallie be manifested.] Verſ. 8. Hee that imagineth [vz. in his heart: see verſ. 2, of this Chap.] to doo euill: [i. hurt and mischief against other men,] men [i. many men, speciallie good men] shall call him [vz. iustly, and thow his owne wicked demerits,] an author of wickednes. [i. a most wicked and vngodly person, as hee that is the author of any euill is counted the most notorious amongst them all.] Verſ. 9. The wicked thought of a foole, [i. the wicked man, which thinketh nothing but wicked things, yea euen his wicked thoughts] is sinne: [vz. before God, though perhaps men deeme not] and the scorner [i. he that derideth all matters appertaining either to God or men] is an abomination vnto men, [i. is loathed and abhorred of them, speciallie of the good people.] Verſ. 10. If thou be fainte [vz. harted] in the day of aduersitie: [i. in the time of trouble, whether it lye vpon thy self or others] thy strength [i. the force and power that seemed to be in thee] is small. [i. will then appeare to be nothing when calamitie shall set vpon thee.] Verſ. 11. Deliuer [vz. what in thee lye, and by all the meanes thou canst,] them that are drawne to death: [i. them that are vniustlie oppressed by what meanes, danger, or extremitie soeuer it be, Psal. 79. they are called the children of death,] and wilt thou not [vz. what in thee lye,] preserve [vz. by thy power] them that are led to be slaine? [vz. by others: q.d. If thou doost it not, it shall bee thy great sinne.] Verſ. 12. If thou say, [q.d. If thou wouldst lay for an excuse] behold we knewe not of it, [vz. that he was ignorant: q.d. though thou wouldst pretend ignorance of the man or the matter, or both,] hee that pondreth the hearts [i. God, for this is a Periphrasis of him, because to him only it be- longeth]

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- longeth to search the heartes and reynes,] dooth not hee vnderstand it [vz. both his iust cause and thy neglect of his defence: q.d. certainly he doth, and will take the matter into his owne hands, as followeth in this verse,] and he that keepeth thy soule [i. defendeth thee thy selfe from danger and distresse, whereinto thy neighbour is fallen, and that to this end that thou shouldest helpe the oppressed: see Esther. 4. 13, 14.] knoweth he it not? [q.d. it cannot be, but that he doth knowe it, and will reuenge it, for in both places the inter-rogation of demaund importeth so much,] will not hee also recompense [vz. vprightly, and iustly, and to the full,] euerie man [vz. of what state or calling soeuer hee be] according to his worke [vz. which hee hath wrought: see
- 13 Psalm. 62. 13. Roman. 2. 6.] Ver. 13. *My sonne* [see before Chap. 1. 8, 10.] *eate honie, for it is good,* [i. healthfull, and profitable to the bodie,] and *the honnie combe, for it is sweete vnto thy mouth,* [i. pleasant and delectable to thy taste: q.d. there is two commodities come by it, vz. profit, and plea-
- 14 sure: see Psal. 19. 10.] Ver. 14. *So* [i. both profitable and pleasant] *shall the knowledge of wisdom,* [i. the vnderstanding, feeling, and practise of Gods word, for so large is the word knowledge in this place in my minde] *be vnto thy soule,* [i. vnto thee thy selfe: and yet hee dooth not without cause name the soule, because therein consisteth both the beginning and continuance of all these things,] *if thou finde it,* [q.d. if thou once rightlie and true-ly finde it, and lape holde of it: and this hee speaketh, because hee would not haue men goe away, in an idle imagination of the thing, not hauing the thing it selfe,] *and there shall be an end* [vz. of thy studie and labor, meaning such an end, as he himseife could well wish and desire] *and thy hope shall not be cut off.* [see Chap. 23. 18.] These two verses may be resolved by a similitude thus, as honie is both profitable and pleasant to them that haue it and vse it, so is heauenly wisdom, though perhaps it seeme not so at the first.]
- 15 Ver. 15. *Lay not waite* [i. deale not subtillye nor craftely] *O wicked man* [vz. whosoever thou art] *against the house of the righteous* [i. against him- selfe, or any thing appertaining vnto him] *and spoyle not,* [vz. by might and crueltie] *his resting place:* [i. the things that apperteyne vnto him: one, that is, his house, being put for all. So hee forbiddeth two meanes whereby the wicked molest the good, the one is fraude or craftie, the other is force or
- 16 might.] Ver. 16. *For* [this is a reason, why he should cease from working iniurie] *a iust man falleth* [vz. into dangers and distresses, and that many times by meanes that wicked men procure against them] *seauen times,* [i. many and sundrie times: a number certeine for an vncertaine, Psalm. 119. 164.] *and riseth* [vz. thorow the ayde, strength and fauor of God] *again.* [vz. out of those dangers and euills: q.d. though thou mayst be encouraged to tread him downe, thorow his often calamities, yet knowe that the Lord will rapse him vp, for which see Psalm. 34. 19. And for the number of seau-
- 17 nen: see Iob. 5. 19.] Ver. 17. *Be not thou glad* [vz. in thy heart: neither yet declare any such thing, by any outward shewe,] *when thine enemy falleth* [vz. into

[vz. into calamitie and miserie, as vers. 16. of this Chap.] and let not thine heart reioyce [i. be not so much as inwardlie ioyfull] when he stumblh [vz. at any thing, or any manner of wape, and so commeth into miserie: he forbiddeth mento reioyce at the distresse of their foes, yea though that they iustlie suffer or haue deserued the same, by some one meanes or other.] Vers. 18. 18
Least [this is not spoken as though he doubted whether God sawe it or no, but here he speaketh of GOD according to the manner of men: see for the same word, Malach. 4. 6. and it is rather a particule of threatning here, and there also, than of doubting] *the Lord see it* [i. thy hard hartednes and wickednes,] and it displease him [vz. greatlie, yea so much that] & he turne his wrath from him [vz. that is afflicted and distressed, and powre it forth vpon thee. And this is a reason why men should not reioyce in other mens miseries, because it is the next way to pull miserie vpon themselves.] Vers. 19. 19
Fret not thy selfe, [i. be not angrie or greeued in thy selfe] because of the malicious [vz. men, that is because they either flourish and prosper, or els in the malice of their hearts attempt hard things against thee.] neither bee enuious at the wicked. [see before Chap. 23. 17. also vers. 1. of this Chap.] Vers. 20. 20
For there shall be no end of plagues to the wicked man: [i. he shall bee, as it were by one plague in anothers necke punished in this life, and if he escape them yet shall he be punished eternallie in the life to come,] and the light of the wicked shall be put out [i. both his felicitie and whole life, shall be void of all glorious remembrance: see Chap. 13. 9.] Vers. 21. 21
My sonne: [see Chap. 1. 8, 10.] *fear* [vz. withall thine heart, and that with the reuerence and feare of children] *the Lord* [vz. thy God, who is iust and powerfull] and *the King* [vz. who is his substitute and deputie, hae setteth God before magistrates, because in God and for God, they must bee feared and obeyed: see 1. Peter 2. 17.] and *meddle out* [vz. at any hand: q. d. haue nothing at al to doo,] with them that are *seditions*: [the worde signifieth such as varie, vz. from the commandements of God, and the kings commandements agreeing therewith.] Vers. 22. 22
For [a reason of the premisses taken from the sodaine and continuall euill that shall fall vpon such people,] *their destruction* [i. destruction layde vpon them from the Lorde] shall rise [vz. by against them] *sodainely*, [i. when they thinke least of it. 1. Thessal. 5. 3.] and *who* [vz. amongst men] *knoweth the ruine* [i. the great and horrible destruction: for so much I suppose, the manner of propounding it in a demand importeth] *of them both*? [i. that shall fall vpon those two sortes of men mentioned vers. 19-20, 21. of this Chapter.] Vers. 23. 23
Also these things [vz. either following or going before, or both of them] *pertaine to the wise*, [vz. to know and vnderstand them.] *It is not good*, [i. it is euill and hurtfull, as sundrie times before, and namely Chapter 17. 26. Chap. 18. 5. to haue respect of any person,] [vz. of what state or condition soeuer he be, whether poore or rich, good or badde] *in iudgement*, [i. in the place of publike iudgement, or in pronouncing of sentence: see Chap. 18. 5. also Deutero. 1. 17. q. d. it is a very

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very euill thing to looke vpon any mans person : the thing that is to be re-
 garded is the matter and not the man, and accordingly must the magistrate
 24 proceede either in iustifying or cōdemning.] Verſ. 24. *He* [vz. whoſoeuer he
 be] *that ſayeth* [vz. in good earnest] *to the wicked* [vz. man,] *thou art righte-
 ous,* [i. thou art a good man, & mainteyneſt a good cauſe:] *him* *ſhall the people*
cunſe [i. either they haue a good cauſe ſo to doo, or els in the ſrowardnes of
 their owne hearts ſhall doo it, not allowing hereby curſing of others, which
 is condemned, Rom. 12. 14. but ſhewing, that ſuch mens wicked dealings,
 prouoketh other men to great extremitie alſo,] *and the multitude* [vz. of
 men and people,] *ſhall abhorre him.* [i. loth and deteſt him as a leude and e-
 25 uill man: ſee Prouerb 17. 15. alſo Iſaiah. 5. 20, 23.] Verſ. 25. *But to them*
 [vz. whether they be priuate men or magiſtrates, but ſpecially magiſtrates,
 for of them hee ſeemeth to ſpeake in this place] *that rebuke* [vz. ſharply,
 and according to the notoriousnes of the fault,] *him,* [i. the wicked, and the
 vngodly perſon] *ſhall be pleaſure* [i. great ſtoze & abundance, of pleaſant and
 good things, yea euen from the Lord,] *and vpon them ſhall come* [vz. with-
 out all fayle and moſt assuredlie] *the bleſſings of goodnes,* [i. god and graci-
 ous bleſſings. Some vnderſtand it thus, as though al good mē ſhould bleſſe,
 that is not onely ſpeak well of, but pray for, and wiſh all good things to bee
 26 beſtowed vpon them.] Verſ. 26. *They* [i. the people] *ſhall kiſſe the lippes*
of him [i. both loue and reuerence him: hee putteth the ſigne for the thing it
 ſelfe: ſee 1 Samuel. 10. 1. 1. King. 19. 18. Pſalm. 2. 12. and Hoſea. 13. 2.]
that answereth [i. ſpeaketh: as Matt. 11. 25.] *vpright wordes.* [vz. in iudge-
 27 ment, meaning alſo hereby iudging iuſtly.] Verſ. 27. *Prepare thy worke*
without [i. haue an eye to thoſe things of thine that are abroad, as coyne, cat-
 tell, &c.] *and make readie* [vz. with what ſpeeche conueniently thou mayeſt]
thy things in the field, [i. ſuch things as thou haſt abroad,] *and after* [i. when
 thou haſt perſormed theſe things] *builde thine houſe.* [i. doo that that thou
 art to doo for thine owne good, and the good of thy people, and furniſh ſo
 thy whole houſe with things neceſſarie; to which purpoſe, thou muſt of ne-
 ceſſitie get in ſuch things as are abroad, wherevpon thou mayeſt liue with-
 in doores. This may bee a good ſenſe: and yet I take this rather to bee his
 meaning: that befoze he attempt any thing, hee ſhould be furniſhed with all
 the meanes whereby hee might perſorme it, whether thinges in his owne
 28 ground or in other mens poſſeſſions.] Verſ. 28. *Be not a witneſſe* [vz. in a-
 ny matter, nor for any mans cauſe] *againſt thy neighbour* [i. againſt any,
 ſpeciallie againſt him that dwelleth nigh vnto thee] *without cauſe:* [i. faile
 ly: for otherwiſe he doth not forbid to beare witneſſe in a trueth:] *for wilt*
thou deceaue [vz. other men] *with thy lippes?* [i. with thy wordes which thy
 lippes ſhall utter: a reaſon why men ſhould not vſe falſe witnes bearing, be-
 29 cauſe there is ioyned with it deceipt.] Verſ. 29. *Say not* [i. neither thinke
 nor ſpeake, for if it be vnlawfull to ſpeake, it is vnlawfull to thinke.] *I will*
 [if I liue or be able] *doo to him* [vz. that hath done me iniurie] *as hee hath*
done

done to me, [i. do him iniurie or wrong] *I will recompense euery man* [vz. that dealeth iniuriously with me] *according to his works* [vz. which he hath practised or perfozmed against me: see Chap. 20. 22.] *Verf. 30. I* [vz. trauailing] *passed by the field of the slothfull* [i. ground appertaining to an idle and sluggish person] *and by the vineyard of a man destitute of understanding* [i. by a negligent and careless mans vineyard, whom he saith to bee destitute of understanding: or as it is in the Hebrue, voide of a heart, because he seldome or neuer thinketh vpon his busines or affaires.] *Verf. 31. And lo, it was* 30
all growne ouer with thornes [i. lying vntilled and unhusbanded, it was barren and unfruitfull, for thorne ground is not good: see Matth. 13. 7.] *and nettles had couered the face thereof* [i. the vpper or outward part of it: he noteth thereby, the barrennes and unfruitfulness of it] *and the stone wall thereof* [i. that which was made for the defence of it] *was broken downe* [vz. so that it lay as it were a wast or common plot, readie to be spoyled: see Isaiah 5. 5. Also Psalme 80. 12. He noteth in this verse the confusion that idleness worketh.] *Verf. 32. Then I beheld* [vz. both the ground, and the discommodities which followed of idleness] *and I considered it well* [i. I weighed it deeply in my minde: and he speaketh of them both together, as it were of one thing, because they followe one another, as the shadowe doth the bodie] *I looked vpon it* [vz. attentiuely and diligently] *and receiued instruction* [vz. thereby, that I might learne by his example to beware of idleness and sloth.] *Verf. 33. Yet a little sleepe* [These bee the words of the idle person, who though he haue slept neuer so much, yet desireth moze] *a little slumber* 31
[q. d. besides that I haue had, counting notwithstanding euen a great deale but a little] *a little folding of the hands to sleepe* [see Chapter 6. 10. And also Chapter 19. 15. where it is sayd, that slothfulness causeth sleepe.] *Verf. 34. So* 32
[vz. as is before exprested, by meanes of thy idleness and slothfulness] *thy pouertie* [i. the neede and want that thou must indure] *commeth* [vz. vppon thee and thine] *as one that trauaileth by the way* [i. very sodainlie and speedie, as the wayfaring man will not stay long or much till such time as hee come to his toznie end] *and thy necessitie* [i. that necessitie and want, which through idleness shall fall vppon thee and pinch thee] *like an armed man* [i. with great force and violence, so that thou shalt not be able to resist or withstand it: see Chap. 6. 11.] 33
34

Verse 1. Teacheth vs, to shunne fellowship and societie with the wicked. *Do.*

Verse 2. Doth not onely teach the disposition of the wicked and vngodlie, but instructeth good men also to labour the reformation of their thoughts and words. *Verse 3.* Teacheth vs, that wisdom is able to bring great and hard things to passe. *Verse 4.* Teacheth vs, that wisdom is many times crowned with great store of pleasure and profite. *Verse 5.* Teacheth vs, that wisdom is better than strength. *Verse 6.* Setteth out not onely the commodities that come by wisdom, but also teacheth vs to attempt nothing,

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thing, but in a wise consideration of the same before hand. *Verse 7.* Teacheth vs, that wicked and worldly minded men cannot attaine heauenlie wisdom. *Verse 8.* Teacheth vs, to bridle our hearts from imagining euill. *Verse 9.* Teacheth vs, that wicked thoughts are sinne, also to auoide scorning and scoffing. *Verse 10.* Teacheth vs, in the daies of affliction to strue to bee of good courage. *Verse 11.* Teacheth vs, to vse all the power and lawfull meanes that GOD hath indued vs withall, to deliuer the innocent being oppressed. *Verse 12.* Teacheth vs, that ignorance of any matter, will be no excuse before God: it setteth out also the knowledge and prouidence of God, and manifesteth Gods great and eternall iustice. *Verse 13.* Teacheth vs, with moderation and thanks giuing to receiue and vse the blessings of God. *Verse 14.* Teacheth vs, to imbrace holie and heauenlie wisdom, for the fruites and effects that it will worke in vs. *Verse 15.* Teacheth vs, to doo no iniurie to any, but specially to the good people. *Verse 16.* Teacheth vs, that many are the miseries of the righteous, but the Lord deliuereth them out of all. *Verse 17.* Teacheth vs, not to reioyce at the miserie, hurt or hinderance of any. *Verse 18.* Teacheth vs, first that God seeth all things: secondly, that for the sinne of hard hartednes he punisheth very sharply. *Verse 19.* Teacheth vs, that the prosperitie of the wicked should not make vs either to murmur against God, or to bee malicious against the vngodly themselves. *Verse 20.* Teacheth vs, that the prosperous and flourishing estate of the wicked shall soone come to an end. *Verse 21.* Teacheth vs, to obey first God, and then in and for God, the Magistrate: also to beware of seditious and rebellious people. *Verse 22.* Doth teach vs, not onely what great iudgement shall ouertake the wicked, but also how sodainlie it shall come vpon them. *Verse 23.* Teacheth vs, to cast from vs all respect of persons. *Verse 24.* Teacheth vs, not to flatter or commend the vngodly in their sinne. *Verse 25.* Teacheth vs, to rebuke plainlie, according to the notoriousnes of the offence, any offending partie. *Verse 26.* Teacheth vs, that vpriight and faithfull dealing both in words and deedes, is the way to obtaine both reuerence and loue. *Verse 27.* Teacheth men in wisdom, to bee sure of the meanes to performe a thing by before they attempt the same. *Verse 28.* Teacheth vs, to beware of vniust or false witnes bearing. *Verse 29.* Teacheth vs, that we should not recompense euill with euill, but rather ouercome euill with welldoing. *Verse 30, 31, 32, 33, 34.* Tend all to the dispraise of idlenes and sloth, shewing what effects it bringeth forth: as first, vnfruitfulnes and barrennes of ground. *Verse 31.* Secundarily, speedie and vnauidable beggerie. *Verse 34, 32.* Teacheth vs further this doctrine, euen by the hurt of others, to learne to make our owne good and profite: as when we see any giuen to any vice, to learne in the beginning of it in them to shunne it in our selues.

CHAP. 25.

THis Chapter dependeth vpon the other thus, that the holie Ghost proceedeth Co. still in deliuering vnto vs more of Salomons prouerbes and sentences, which may appeare by the word also, vers. 1. q. d. not onely these that you haue heard already were Salomons, but these that followe vnto the end of the booke.

THis Chapter may bee diuided into three parts. In the first, he speaketh Di. 1 generally of Kings and Magistrates: also he dealeth against proud boasters and vaine glorious persons, and against contentious men, and willet men not to discouer secrets, from *verse 1.* to the end of the 10. In the second, 2 he speaketh of seasonableness of speech, of good reproofes, of faithfull messengers, of false boasting, of gentle words, of moderate vse of pleasure, and dealeth against ouer much boldnes, against false witnessers, vnfaithfull men, and oppressors, from *verse 11.* to the end of the 20. In the third, he teacheth 3 men to ouercome euill with welldoing, to beware of receiuing reports, and sheweth the discommodities of a brauling woman: he speaketh of good tidings, of the state of the godlie vnder tyrants, of seeking mens owne glorie and praise, and of not bridling the appetite, from *verse 21.* to the end of the Chapter.

Verf. 1.



These [vz. following, as well as those that Se. goe before] are also parables of Salomon, [i. such as he himselte spake and writ, and seeme to be contained amongst those three thousand mentioned 1. King. 4. 32. Concerning the word parables, see chap. 1. 1.] which the men of Hezekiah [i. the seruants of King Hezekiah] king of Iudah [of him you may reade, and of his acts, 2. King.

chap. 18, 19, 20.] copied out. [vz. of sundrie writings or bookes, and made as it were but one bodie or matter of them.] Verf. 2. The glorie of God is so 2 conceale a thing secret: [i. because Gods iudgements are vnsearchable, and his waies past finding out, as Rom. 11. 33. his glorie is so much the more great and excellent] but the Kings honor is [i. it is a very honorable and glorious matter for him] to search out [vz. very diligently, and when hee hath found it, to manifest the same vnto others] a thing. [i. euery thing or matter that he may set out: q. d. on the other side, nothing is so honorable for a king, as to looke thoroughly into all matters, and to knowe euery thing, and to make manifest euery thing that appertaineth to kingly dignitie, and may get credite thereto.] Verf. 3. The heauens in height, [vz. do extende mans 3 knowledge and skill] and the earth in deepenes [vz. goeth beyond al the reach

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- of his vnderstanding and reason] *and the Kings heart* [i. the imaginations, deuises, and actions that he thinketh vpon, and performeth. Here he putterh the heart for them all, because it is the fountaine from whence they proceed] *can no man* [vz. how wise or running so euer he bee] *search out* [vz. by any meanes: q. d. as the height of the heauens and the depth of the earth cannot certaintie bee comprehended of man, so can no man search the affections of a King, no not of any other, as to haue a certaine knowledg thereof: see 1.
- 4 *Cor. 2. 11.*] *Verf. 4. Take* [i. let a man take] *the drosse from the siluer*, [vz. after it is fined] *and there shall proceede* [vz. from the siluer so fined] *a vessell* [i. a good and a profitable vessell] *for the finer*. [either for his ble or sake that
- 5 *fineth it.*] *Verf. 5. Take away the wicked* [i. let the vngodlie bee removed] *from the King*, [i. from the Magistrates presence, house, court, or kingdome] *and his throne* [i. his whole kingdome shall by that meanes] *be established* [vz. very certaintie and surely] *in righteousness*. [i. in vpright and iust dealing: see Chap. 20. 8. I would ioyne these two verses together, and reade them as a similitude: q. d. as when the drosse is removed from the siluer, there remaineth nothing but good and pure matter for the finer to frame a good vessell: so the way to haue his kingdome established in peace and prosperitie, is to take away the wicked: for he resembleth the wicked to drosse, the King
- 6 *to the finer, and his kingdome to fined siluer, or a vessell made thereof.*] *Verf. 6. Boast not thy selfe* [i. make no glorious shewe of the things thou hast, either in wordes, countenance, apparell, &c.] *before the King*, [i. in his presence, court, or kingdome] *and stand not* [vz. either ouer long, or els glorioullie] *in the place of great men*. [i. either in their palaces, or in such places as doe properly appertaine to them: q. d. be content with thine owne place and calling. He meaneth, to drawe men from ambition, and to teach them, not to affect places or callings that are too high for them.] *Verf. 7. For it is better*, [vz. by much or many degrees] *that it be said vnto thee*, [vz. openly and before others, & that by them that are the rulers and gouernours of the house] *come vp herher*, [vz. higher, and so shouldest be exalted] *than thou to bee put lower* [vz. for lifting vp thy selfe too high, and that to thy great shame] *in the presence of the prince* [i. before some great or noble personage] *whom thine eyes hath scene*. [i. to whom thou hast drawne nigh, that thou mightest very
- 8 *familiarly looke vpon him as it were: see Luke 14. 7, 8, 9, 10.*] *Verf. 8. Goe not forth* [vz. at any time, out of thine owne house, land, or limites] *hastelie* [i. rashly, vnaduisedly, or without cause] *to strife*, [vz. against thy neighbour or any man] *least* [vz. thou be thereby brought to such extremitie, that] *thou knowe not what to doo* [vz. against thine aduersarie, or in thine owne defence: and this hee speaketh, not onely because rashnes maketh men rush into vnlawfull thinges, but depriueth them as it were for a time of all their senses] *in the end of thereof* [i. at the end of that strife and contention] *when thy neighbour*, [i. he that dealeth against thee, or against whom thou hast dealt] *hath put thee* [vz. by the sober and wise handling of his matters,

ters, and thou wilt thine owne rashnes and hastines] to shame. [vz. before men.] Verſ. 9. *Debate*, [q. d. conferre rather quietly betweene thee and him] *thy matter* [i. the cause that thou hast] *with thy neighbour*, [i. with him whome thou hast to deale: our Saviour seemeth to giue the same counsell and to allude thereto Matth. 5. 25, 26. Matth. 18. 15.] *and discouer not* [vz. at any hand] *the secretes* [vz. of another man, which is committed to thee,] *to another*. [vz. that is not acquainted with that cause.] Verſ. 10. *Least hee* 10 *that heareth it* [vz. from thy mouth thou blabbing abroad, another mans secret,] *put thee to shame*: [vz. not onely by calling thee a blabbe, but also by blasing it about, to the discredit of the partie whome it toucheth, and thine owne discredit also that cannot better keepe counsell] *and thine infamie* [i. that infamie, that thou shalt indure and suffer] *doe not cease* [vz. amongst men: we may see by that, that there ariseth a double, yea a treble discommoditie, of blasing abroad secrets, first the man uttering them may bee iustlie counted a blabbe, or babler, and vnfaithfull; secondly, the partie whome it toucheth, may by that meanes, be brought to such a dislike, as frendship will neuer growe betweene them afterwards; thirdly both the parties shall incurre, an vnauoidable reporte, the one of vntrustlines, the other of his euill committed.] Verſ. 11. *A word* [i. a speech which may giue sense and vn- 11 *derstanding to the minde: he putteth one parte for the whole,] *spoken in his place* [i. fitly, and when there is regarde and consideration had to time, place, persons, manner of doing, &c.] *is like apples of gold* [i. like golden apples, i. golde cast or made in the foyme of apples,] *with pictures of siluer*, [i. which golden apples also haue pictures of siluer set about them, or grauen in them, whatsoeuer it is, the holy Ghost meaning vnder these two termes, is nothing els, but to note, that such speeches are most precious and pleasant, euen as things made of siluer and Gold, which are either cunningly grauen, or els haue pictures, figures and shayes set about them.] Verſ. 12. *He that re-* 12 *prooueth* [vz. discreetely,] *the wise* [vz. man, or men,] *and the obedient eare* [i. such a one, as will attentiuely hearken to good counsell] *is as a golden earring, and an ornament of fine gold* [i. is to bee esteemed, as a most comely and precious thing, as who is not onely decked himselfe, but also induceth to adorne others with good things. And though this be a good sense, yet I rather allowe, both his text and sense: that turneth it thus,] *A wise reproouer,* [i. one that can in holy wisdom and discretion reprove another] *is to an obedient eare*, [i. to one that will hearken vnto him] *as an ouch or collar of siluer, and as an ornament of fine gold*, [i. is vnto him a singular ornament, because the one laboureth to refoyme, and the other yeldeth consent to amendment, which is also his grace and glorie: see Prouerb. 1. 9.] Verſ. 13. *As* 13 *the cold of the snowe* [i. euen as great cold, vz. is pleasant and profitable to trauailers and workemen for their refreshing: for he meaneth not, that it did snowe in the summer time] *in the time of harvest*, [i. in a very hot season or time is, as was said before comfortable and profitable vnto them] *so is**

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- [vz. both pleasant and profitable:] *a faithful messenger* [i. one that faithfully deliuereth the errands committed to him, and dealeth trustily in the same with as speedy a returne as may be,] *to them* [vz. whosoever they bee] *that sende him:* [vz. about any businesse whatsoever,] *for he refresheth the soule of his Masters,* [i. of such as imploie him in any seruice: by soule he meaneth the whole man, who during the time of his absence because hee did greedily desire to heare an answer, was sometimes in feare and doubt almost halfe dead, but when hee was returned toke as it were his spirites againe vnto him, by reason of the good message which he brought him, see Chap. 13. 17.]
- 14 also vers. 25. of this Chap.] Vers. 14. *A man* [vz. who soeuer hee bee] *that boasteth* [vz. in his words,] *of false liberalitie:* [i. of a liberalitie, which he hath not done: or els thus, he that promisseth mountaines of gold, and yet performeth little or nothing] *is as cloudes and winde without rayne,* [i. haue a shewe of some what in words, and yet in deed and effect haue nothing at all:]
- 15 see Iude. vers. 12.] Vers. 15. *A Prince,* [i. a great personage] *is pacified* [vz. many times meaning that he is sometimes let & hindered from his outrageous purposes] *by staying of anger:* [i. by seeking some meanes, to turne away his wrath: which how greivous and fearefull a thing it is, see Chap. 16. 14. which cannot be better performed, than by gentleness and long suffering] *and a soft tongue,* [i. soft & gentle words, bittered with the tongue] *breaketh the boane,* [i. most harde things, meaning thereby that it putteth backe the greatest rage and anger, see before chap. 15. 1. and examples thereof.]
- 16 of Iudges 8. 2. 3. 1 Samuel. 2. 23, 24, &c.] Vers. 16. *If thou* [vz. of what calling soeuer thou bee,] *haue founde* [i. attepned and gotten] *honie:* [i. any manner of sweete or daintie thing] *eate that is sufficient for thee,* [vz. and no more:] *least thou bee ouerfull* [vz. by eating ouer much,] *and vomit is* [vz. to the hurte of thy stomach, and shame of thine owne person, for that thou couldest not hyde thine appetite. This may be vnderstood, either particularly of honie, which because it is sweete may easilie bee immoderately taken, and because it is hot being taken immoderately doth prouoke vomit: or els it may be vnderstood of all pleasures and delicacies, putting a particular one for all.]
- 17 Vers. 17. *Withdraw,* [i. be carefull to withdraw and hold back] *thy foot* [vz. from often going,] *from thy neighbours house,* [he meaneth not to forbid fellowship or friendship, but willet vs to take heede, least by ouer much boldnes, we make not the party wearie of vs] *least he be wearie of thee* [vz. and of thine acquaintance also,] *and hate thee.* [i. loath and dislike thee, in stead of his former loue and friendship, for things that be common breed lothsomnes, whereas such things as are rare, are farre more acceptable.]
- 18 Vers. 18. *A man that beareth false witness,* [i. a false witness bearer against any, but speciallie] *against his neighbour* [for this circumstance aggravateth the offence] *is like a hammer and a sworde, and a sharpe arrowe:* [q. d. he vseth all the meanes he can to destroy him, and is by all manner of meanes most deadly and dangerous vnto him: see Psalm. 120. 3, 4.]

Prouerb. 12. 18. 1. King. 21. 13.] Verſ. 19. *Confidence*, [i. *truſt and aſſurance* reposed] *in an unfaithfull man* [i. in one that dealeth not faithfullie] *in time of trouble* [i. when a man is in trouble and diſtreſſe] *is like a broken tooth* [vz. which is vnpoſſible to chew meate withall] *and a ſliding foote* [vz. which is ready to fall, and not able to goe when a man hath need: q.d. there is no more truſt to be had in an vnfaithfull friend, than in a broken tooth or ſliding foote.] Verſ. 20. *He that taketh away* [vz. from another man, 20 or withholdeth from himſelfe] *the garment*, [vz. which hee ſhould weare] *in the cold ſeaſon* [vz. of the yeare, as in the winter, &c.] *is like vineger poured vpon niter*: [i. a conſumer and deuourer of others, for vineger doth waſte and diſſolue niter which is a matter of ſubſtance much like ſalte, but is not ſalte, and is of color light ruddie, with holes like a ſponge: it is of ſome corruptibly taken for ſalte peeter,] *or like him that ſingeth ſonges to a beaue heart*: [vz. who is ſo farre off from being comforted thereby, that he rather hath his grieſe increased. This may be a ſenſe, but I approue his text and ſenſe rather that readeth it thus:] *as hee that putteth vpon him a garment in the time of cold* [vz. doth thereby depell and put back cold,] *or vineger vpon niter*: [vz. doth thereby diſſolue and waſte it, and that very eaſily becauſe it is moſt cold, for that this is the nature of niter, (which is a certaine workmanſhip of the earth, made thick, by a dry heat) as Aristotle ſheweth. lib. 4. *Meteoro. cap. 6. 7.*] *ſo is he that ſingeth ſonges* [vz. of mirth and ioy,] *to a beaue heart*, [i. to one that is diſtreſſed and oppreſſed with heauines: q.d. as garments put backe the force of cold, and vineger diſſolue niter: ſo doth muſick or ſinging put away ſadnes and heauines of heart: ſee examples hereof in Saule 1. Samuel 16. 23. in Eliſha. 2. King. 3. 14, 15. in Darius 21 Daniel 6. 18.] Verſ. 21. *If he that hate thee be hungry*, [i. be diſtreſſed any manner of way, hee putteth one kinde of diſtreſſe for all,] *giue him bread to eaſe*, [i. relieue him and ſuccor him] *and if he be thirſtie*, [i. diſtreſſed any manner of waie, as beſore in the word hungry:] *giue him water to drinke*, [i. relieue and comfort him what in thee ſeeth: by hunger and thirſt, hee meaneth any miſerie whatſoeuer: by bread and water, he vnderſtandeth all kind of vitaille, pea euery good turne whereby a man may helpe another q.d. do good to them that hate and perſecute you. Matt. 5. 44. ſee alſo Rom. 12. 20. Exod. 23. 4, 5.] Ver. 22. *For* [this verſe conteyneth a double reaſon why 22 we ſhould do good to our enemies, the one taken from their perſons, the other from Gods large liberalitie,] *thou ſhalt lay coales vpon his head*, [i. by that meanes, thou ſhalt ſo mooue him, that laying downe his hatred he ſhall become thy friend, for thy benefites beſtowed vpon him ſhall be euen as light burning coales, ſhewing the earneſtneſſe of thine affection towards him:] *and the lord ſhall recompence thee*. [vz. that kindnes that thou haſt done vnto him: q.d. though he ſhould be vngratefull, and would not acknowledge thy loue, yet the Lord will requite that vnto thee that thou haſt beſtowed vpon him.] Verſ. 23. *As the north winde drineth away the raine*, [vz. out 23 of

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- of that quarter especiallie: not meaning that it dooth alwaies so, but some-
times it doth,] *so doth an angrie countenance*, [vz. either of a man or magi-
strate, into whose presence slanderers and backbiters come: putting also the
signe of displeasure, for displeasure it self:] *the slandering tongue*. [i. him that
with his tongue is giuen to slander and backbite other: the reason is,
because that when hee seeth his tales are not regarded, hee will bee quicklie
trudging.] *Vers. 24. It is better* [vz by many degrees,] *to dwell* [vz. so-
litarie and alone,] *in a corner of the house toppe*, [i. in a very narrowe, straitte,
and incommodious place,] *than with a contentious woman* [i. one giuen to
brawling and chiding,] *in a wide house*, [i. in a most large, and commodious
house, see before chap. 19. 13. yea the very same sentence and words chap.
21. 9.] *Vers. 25. As are the cold waters*, [i. as cold waters are pleasant
and profitable] *to a wearie soule*: [i. to a person or man wearied with laboꝝ,
and by that meanes also waken dꝝ, for so much I think the word wil beare
properly signifying wearie, and yet because brought cleaueth to them that
are wearie, including them also,] *so is good newes* [vz. brought] *from a farre
countrey*: [vz. either concerning any thing he hath there, or any friend of his:
not meaning also but that good newes brought from a moze nigh place is pro-
fitable also.] *Vers. 26. A righteous man falling downe* [i. humbling him-
selfe, or otherwise cast downe thowowe afflictions,] *before the wicked* [vz. or
ungodly man,] *is like a troubled well*, [i. is disgraced and defaced: as the
clearenes and sweetenes of the well, is by the grauell or other thinges in it
when they are stirred vp,] *and a corrupt spring*. [i. like a spring of water,
whiche of it selfe is good, yet by the accesse of other hurtful waters, is marred:
he meaneth hereby, not onely that it is against all right and reason, that the
wicked trouble the good, but also that the good themselues, are by such
meanes much disturbed, yea and many times vnto God wonderfully keepe
them greatly corrupted.] *Vers. 27. It is not good*, [i. it is hurtfull: see
Chap. 18. 5. also Chap. 24. 23.] *to eat much honie*, [vz. least thou surfet
thorough the sweetenes thereof, and be dꝝiuen to vomit thereby: see vers. 16.
of this Chap.] *so* [vz. for men, or for any man,] *to seache their owne glorie*,
[i. to seeke prayse, gloꝝy, & commendation vnto themselues] *is not glory* [vz.
but shame and confusion rather, yea a dishonest and wicked thing, see Iohn
5. 44.] *Vers. 28. A man that refraineth not his appetite*: [vz. euen by all
the meanes that possible he can, of which see before chap. 23. 2.] *is like a ci-
tie which is broken downe* [vz. by the enemies, that besieged it, or else by in-
ward factions and stirres in it selfe: meaning that he is in a dangerous and
desperate case,] *and without walls*, [and therefore the enemy may moze ea-
sily enter, meaning thereby, that he hath not onely, been once conquered, but
that he is subiect dayly and howeys euen at the will of the enemy, to a new
people.

Do. *Vers. 1.* Teacheth vs, to haue a care to reserue monuments and coppies
of

of good things. *Verse 2.* Teacheth vs, what is the duetie of good Princes, *vz.* to search into all causes. *Verse 3.* Doth not onely confute the Astronomers, that will measure the height of the skie, but sheweth that the imaginations of mens hearts cannot be searched out. *Verse 4, 5.* Teach kings and princes this, that they are to remoue from about them wicked and vngodlie persons. *Verse 6.* Teacheth vs, to beware of pride, vaine glorie, and boasting. *Verse 7.* Teacheth, that humilitie is the way to come to honor. *Verse 8.* Teacheth vs, quicklie to cut off the occasions of strife and contentions. *Verse 9.* Teacheth vs two things: first, in matters of controuersie to vse charitable conference one of vs with another: secondlie, faithfullie to conceale matters committed to our credit. *Verse 10.* Teacheth vs, to labour to preuent and put away shame and ignominie amongst men. *Vers. 11, 12, 13, 14.* Doo by excellent similitudes teach vs, first to speake wiselie and seasonable: secondlie, to reprove others charitable and discretelie: thirdlie, to deale faithfullie in the matters or messages committed vnto vs: and lastlie, to beware of boasting when we haue no cause. *Verse 15.* Teacheth vs, to repress wrath, and to vse curteous and gentle words. *Verse 16.* Teacheth vs, to beware of sursetting, specially in those things that are sweet and pleasant, and drawe vs on to eating. *Verse 17.* Teacheth vs, to beware that we doo not by ouermuch resorting to our friends make them wearie of vs. *Verse 18.* Teacheth vs, to flie false witnes bearing. *Verse 19.* Teacheth vs, to take heede that we trust not vntrustie persons. *Verse 20.* Teacheth vs, that honest and good mirth is a meane to put away heauines of heart. *Verse 21.* Teacheth vs, not onely to loue, but also to doo good vnto our enemies. *Verse 22.* Teacheth vs, that God will leaue nothing vnrecompensed that we doo in his feare. *Verse 23.* Teacheth vs, to declare our disliking of slanderers, both by word, deede, and countenance. *Verse 24.* Scetteth out the discommoditie that doth arise by brauling and contentious women. *Verse 25.* Sheweth vs, that good newes are delectable to the partie whom they concerne. *Verse 26.* Sheweth, that the godlie in the hands of the wicked are in a poore case. *Verse 27.* Teacheth men not to seeke their owne glorie. *Verse 28.* Teacheth men to bridle their appetites, for feare of afterclappes and mischiefes that may otherwise insue.

CHAP. 26.

IN the latter end of the other Chapter he shewed that men should not seeke Co. for honor and glorie: and now in the beginning of this Chapter he sheweth to whom it doth not belong, and by the contrarie to whom it doth appertaine.

I Would diuide this Chapter into two parts onely. In the first, he dealeth Di. chiefly and principally against such as are destitute of the heauenlie wisdom, whom he calleth foolles, not so much, because they wanted wit, as
Z because

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because they were destitute of the heauenly light: and this reacheth from
² *verse 1.* to the ende of the 12. In the second, he dealeth more particular a-
 gainst idle and slothfull persons, against busie bodies, against deceitfull
 persons, against talebearers and contentious people, and against such per-
 sons as will craftilie colour the hatred of their heart with glorious and glo-
 ring speeches, from *verse 13.* to the end of the Chapter.

Sc. Verf. 1.



*S the snowe in the sommer, and as the raine in the
 harvest are not meete,* [i. as snowe and raine doe
 not agree to those seasons, & therefore it is coun-
 ted as a miracle to haue raine in wheate harvest,
 1. Sam. 12. 17. And Ieremie writeth, that while
 hee was in Iudea hee neuer sawe raine there in
 Iune and Iulie, yea he affirmeth it to bee an im-
 possible thing that any should fall there then] *so is honor vnseemely for a foole.*
 [i. titles and places of honor appertaine not to him, either because he know-
 eth not how to vse them, or els abuseth them to the oppression of others, and
² his owne hurt.] Verf. 2. *As the sparowe by flying,* [vz. from place to place
 escapeth danger] *and the swallowe by flying escape* [vz. from hurt or snares]
so the curse that is causeles, [i. the curse that one man doth without cause or
 reason with to fall vpon another] *shall not come.* [vz. vpon him whom he did
 without cause curse, but shall passe away into the ayre as those birds doe.]
³ Verf. 3. *Vnto the horse belongeth a whippe,* [vz. to make him goe apace, and
 couragiouslie] *to the asse a bridle,* [vz. to rule and direct him in the way. He
 speaketh this according to the custome of that countrie, who did vse horses in
 warre, as Psalm. 20. 7. Psalm. 76. 6. Prouerb. 21. 31. and asses to trauaile
 withall. Genes. 22. 3.] *and a rodde to the fooles backe.* [i. chastisements & cor-
 rection appertaineth to fooles: see Prouerb. 10. 13. Also Chapter 17. 10.]
⁴ Verf. 4. *Answer not a foole according to his foolishnes,* [i. in talke and speech
 betweene thee and him deale not with him with bitter and cursed words, as
 he doth with thee] *least thou also be like him.* [vz. in that behalfe, following
 his foolish beine: q. d. vse wisdom in thy talke with fooles, and marke dili-
⁵ gently what, when, where, and how thou speakest] Verf. 5. *Answer a foole
 according to his foolishnes,* [i. in speeches betweene you, deale with him accor-
 ding to the naughtines he doth betwixt or commit] *least* [vz. thou not re-
 poyning him] *he be wise in his owne conceit.* [i. he take an occasion thereby to
 thinke better of himselfe, than there is any cause why. And so these contrarie
 sentences are reconciled, not in respect of being silent in the first and speaking
 in the last, as some haue thought, but by answering in both, hauing notwith-
 standing alwaies regard to the circumstances of time, place, persons, man-
⁶ ner of doing, &c.] Verf. 6. *He* [vz. whosoever he be] *that sendeth a message*
by the hand of a foole [i. by a foole him-
 selfe, or vnwise man; a part, that is the hand wherein consisteth power, put
 for

for the whole : q.d. he that committeth any thing, either message, or matter to a foolish fellowe to doe] is [vz. as vnwise in that behalfe] as he that cutteth off the feete, [vz. of the messenger whom he sendeth : meaning, that he doth deprive himselfe of the meanes whereby his purposes should be perfozmed: for as one that lacketh his legges is not fit to goe on arrands ; so a foole is as unfit to bee imployed about any thing, because he wanteth wisdom, diligence, &c.] and drinketh iniquitie. [i. taketh that vnto him that will hurt him : meaning, the conceit and good opinion that he hath of a foole, which is also iniquitie, for he that iustificeth the wicked, and condemneth the righteous, sinneth both alike against the Lord. One giueth another sense and readeth it otherwise thus] *As though a man did cut off a messengers feete, so shall he drinke vp the punishment of violence that sendeth messages by a foole.* [i. he doth as much iniurie to himselfe that sendeth a foole to be his messenger, as he that cutteth off his owne messengers feete : for neither can the foole perfozme things enioyned him, neither he that hath his feete or legges cut off dispatch his iornie or message.] Ver. 7. *As they* [vz. lose their labour and doe an vnseemlie thing] *that lift vp the legges of the lame* [vz. thinking thereby to make a lame man goe of himselfe without the ayde & helpe of another] *so* [vz. vnprofitable and vnseemlie] *is a parable* [i. a wise sentence] *in a foolles mouth.* [i. vttered by a foolish and wicked man. Some reade it otherwise, & giue it another sense, but me thinketh this is plaine enough.] Ver. 8. *As the closing vp of a precious stone in an heape of stones,* [i. amongst other common and contemptible stones: q.d. it is a very vnseemly and fond thing for a man to place a precious iewell euen amongst stones of the street, both because it shall be troden vpon, and that is not the place for it] *so is he* [vz. fond and vnwise, that is to say, he is so to be accounted] *that giueth glorie to a foole.* [he meaneth it of more glorie than belongeth vnto him.] Ver. 9. *As a thorne standing vp in the hand of a drunkard,* [vz. is many times hurtfull both to himselfe and others] *so is a parable in the mouth of foolles.* [see verse 7. of this Chapter. q.d. A foole doth not better vse words, than a drunken man doth thornes or bziers, who (the strength of wine carping away his minde] woundeth both himselfe and all that he meeteth.] Ver. 10. *The excellent* [i. God, who is called great and excellent, because he excelleth all other] *that formed* [i. made and fashioned, and that of nothing] *all things,* [vz. both in heauen and earth] *both rewardeth the foole* [i. punisheth him for his want of wisdom] *and rewardeth the transgressors.* [i. punisheth all other manner of offenders whatsoeuer. Others reade it otherwise, and make other senses of it, but I like this well enough.] Ver. 11. *As a dogge turneth againe to his owne vomite,* [i. to eate vp that which he had vomited befoze, so filthy a beast he is] *so a foole turneth to his foolishnes.* [i. in like sort the wicked doe often repeate and commit one and the selfe same thing which they haue obserued to bee hurtfull vnto them : see 2. Pet. 2. 22.] Ver. 12. *Seekest thou* [i. dost thou knowe by familiar acquaintance] *a man wise in his owne conceite?*

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- conceit? [i. one that in his owne iudgement thinketh highly of himselfe, and liketh all things that commeth from himselfe] *more hope is* [vz. there, of the conuersion and winning] *of afoole* [i. one that hath no wise doine at all] *than*
- 13 *of him.* [vz. that standeth so high in his owne imagination.] Vers. 13. *The slothfull man saith,* [vz. because he would not doe the things he should doe] *a lyon is in the way, a lyon is in the streetes.* [i. he putteth many difficulties and doubts which either are not indeed, or els maketh them greater than they
- 14 *are: see Chap. 22. 13.]* Vers. 14. *As the doore* [vz. or gate of a house] *turneth vpon his hinges,* [i. vpon the hinges and hookes wherevpon it is set, and yet is not remoued from the place] *so doth the slothfull man vpon his bed.* [i. he turneth him often, and yet will not lift by himselfe, or be remoued or raised there from.] Vers. 15. *The slothfull* [vz. man or person] *hideth his hand in his bosome,* [vz. and will not pull it out to worke or labour: see Chap. 19. 24.] *and it grieveth him* [vz. very much] *to put it againe* [vz. when he hath taken it away, so sluggish and slothfull is he] *to his mouth.* [vz. to feede and nourish himselfe: q. d. he will not onely not labour for his sustenance, but
- 16 *when he hath meate he is so idle that he will scarce eate it.]* Vers. 16. *The slugard is wiser in his owne conceit,* [i. as he himselfe thinketh of himselfe, or he seemeth so to himselfe, and in his owne mind, and not that he is so indeed] *than seuen men* [i. than a great number: a number certaine, for an vncertaine] *that can render a reason.* [vz. of the things they doe or speake: he meaneth hereby very wise men. One readeth it thus] *than seuen calling him back vnto reason.* [i. than many wise men, labouring in their wisdom to reclaime
- 17 *him from his follie.]* Vers. 17. *He that passeth by* [vz. the way when men are stirring together] *and medleth with the strife that belongeth not vnto him,* [i. is angrie, or beginneth to chide and braule for another mans cause that appertaineth not vnto him] *is as one that taketh a dogge by the eares.* [vz. without any cause, thereby stirring him vp, and prouoking him to bite him: he meaneth hereby, that hee pulleth by so doing danger & hurt vnto himselfe that medleth with other mens iarres when hee may abstaine there from.]
- 18 Vers. 18. *As he that faineth himselfe mad,* [i. either is mad indeed, or so faimeth himselfe] *casteth* [vz. abroad & at other men, if he can get to them] *fire brands, arrowes, and mortall things,* [i. all manner of things that come to his
- 19 *hands, which may hurt others.]* Vers. 19. *So dealeth the deceitfull man with his friend* [i. a deceitful person & one that circumuienteth his friend, peathough he doe it as he saith afterward, vnder the pretense of iest & sport, is no better to bee regarded than a mad man] *and saith,* [i. and yet in the way of excuse or color he saith] *am I not in sporte?* [i. did I not iest or dallie with you? q. d. you may see I did so.] Vers. 20. *Without wood, the fire is quenched:* [i. If there be not a new supplie made of wood, the fire will go out, for wood is the matter of fire,] *and without a talebearer strife ceaseth:* [i. if there be not some that carrie tales betwene man and man, strife will dye quicklie, for a tale carrier fostereth strife, hee spake the same before, Chapter 22, 10, of a scooner:
- and

and sure it may well be, for commonly a scozner, is a tale carier also.] Verſ. 21. *As the coale* [vz. unkindled, for so much difference I take to be in the hebrew and latine word, betweene this word and the word following] *maketh burning coales*, [i. is apte and fit, not onely to be kindled it selfe, but to kindle and burne it selfe, and others also,] *and wood a fire*: [i. is apte and meete to make a fire with all,] *so the contentious man*, is apte [i. is very meete, prone, and readie] *to kindle strife*. [vz. not onely in himselfe, but in and betweene others also.] Verſ. 22. *The words of a talebearer*, [i. such words and speeches, as he speaketh against other men] *are as flatterings*, [i. are as sweet and pleasant to the partie that heareth them & delighteth therein, as if he were flattered:] *and they goe downe* [vz. smoothly, sweetly, and pleasantlie] *into the bowels of the bellie*. [i. into the most secret place: meaning hereby, that they are not onely readilie receaued, but earnestlie laide vp, and deeply remembred: see before chap. 18. 8. the same sentence and words.] Verſ. 23. *As siluer drosse ouer layde vpon a potshard*, [vz. is but a base and contemptible thing: for what is a potshard, and what is drosse, though perhaps the unwise may bee deceaued therewith:] *so are burning lippes*, [i. hot and great words of friendship and loue,] *and an euill heart*: [i. a heart that thinketh otherwise than the words make shewe of. q. d. an enimie in heart, making outward shewe of a duetifull friend, is no better than a potshard, couered ouer with the drosse of fluer.] Verſ. 24. *Hee that hateth* [vz. another man, and that without cause] *will counterfeit with his lippes*, [i. will speake saye in words,] *but in his heart he layeth vp deceite*, [i. hee doth not onely imagine mischief, but also waiteth his opportunitie and time to perforce it: see examples hereof in Caine, Ioab, Iudas, and others.] Verſ. 25. *Though he* [vz. that hateth thee,] *speake fauorable*, [vz. either for thee, or to thee,] *beleue him not* [vz. for all that, for many haue done so, and yet perforced mischief:] *for there are seauen* [i. a wonderfull number: see verſ. 16. of this chap.] *abominations* [i. things to be abhorred, as mischieses, hurtes, and such like:] *in his heart* [vz. he thinking vpon them to perforce them in conuenient time.] Verſ. 26. *Hatred* [vz. concealed in the heart of a man] *may be couered* [vz. for a season] *by deceit*: [vz. of the partie whom it possesseth, as by glorious words, faire countenances, and such like hypocriticall dealings] *but the malice thereof* [i. the chiefe mischief that it deuised, and the extremitie and rigour of the same] *shall be discovered* [vz. in good time, and that manie times without the hurt of him to whom mischief is pretended] *in the congregation*. [i. before the people, q. d. openly and plainly.] Ver. 27. *He that diggeth a pit* [vz. for to take another man in it, or to hurte him] *shall fall therein*: [i. thowoue Gods iust iudgement shal be taken in the same snare: see Psalm. 7. 15. also Ecclesiastes. 10. 8.] *and he that rolleth a stone* [vz. vponwards, and as it were towards the top of an hill] *it shall retorne* [vz. with violence,] *vnto him*. [i. vpon him, and to his owne hurte.] Verſ. 28. *A false tongue* [i. a man, that bleyth his tongue to falsshode and spynge, howsoeuer
he

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he flatter with his words for a time, yet he] *hateth* [vz. in heart and deede] *the afflicted* [i. him that is in pouertie and miserie:] *and a flattering mouth* [i. the partie that vseth his mouth, to flatterie,] *causeth* [i. worketh and that by his flatterie,] *ruine*. [i. hurt and destruction, and that to another man, whilst beleeuing his saye words, he thinketh to bee in good estate, when indeede he is nigh to danger and hurt.]

Do. *Vers. 1.* Teacheth vs, that godlie and wise men shoulde bee aduanced to titles and places of honor. *Vers. 2.* Teacheth vs, that we should not feare rash curses, and such as are vttered without cause and aduise. *Vers. 3.* Teacheth vs, that correction is a good meane to amend men that goe astray. *Vers. 4.* Teacheth vs to beware, that we fall not into the furie or follie of the vnwise. *Vers. 5.* Teacheth vs, according to the notoriousnes of an offence committed in word to reprocue it. *Vers. 6.* Teacheth vs, to make speciall choyce of them, whome we will imploy about our affayres. *Vers. 7.* Teacheth vs, that wise and graue speeches are vnseemely in the mouthes of foolish persons. *Vers. 8.* Teacheth vs, not to giue glorie to any, but to them to whome indeede it doth appertaine. *Vers. 9.* Teacheth vs, that wise words in a fooles mouth, are very hurtfull things. *Vers. 10.* Setteth out the iustice and iudgement of God against the wicked. *Vers. 11.* Teacheth vs, that the vngodlie performe with greedines all naughtines, and are hardly, or not at all reclaimed from the same. *Vers. 12.* Teacheth vs, to beware of trusting in our owne wit and wisdom. *Vers. 13.* Teacheth vs, that the slothfull sayneth many excuses, because he would not bee employed in labor. *Vers. 14.* Teacheth vs, that the sluggish person loueth his bed well. *Vers. 15.* Teacheth vs, what fruites idlenes bringeth forth, vz. neglect and contempt euen of a mans selfe. *Vers. 16.* Teacheth vs, that commonly the slothfull man standeth high in his owne iudgement, and contemneth other men in respect of himselfe. *Vers. 17.* Teacheth vs, to beware of busying our selues in other mens matters. *Vers. 18, 19.* Teacheth vs, neither to vse deceitfull dealings with our frendes, neither to cloake it with any colorable words. *Vers. 20.* Teacheth vs, to beware of tale carying. *Vers. 21.* Teacheth vs, to shun the fostering of contention, either in our selues or others. *Vers. 22.* Teacheth vs, not to beleue euerie tale that is tolde vs, though they seeme pleasant and profitable vnto vs. *Vers. 23.* Teacheth vs, that a friend in words onely, and not in deede and trueth, is not to bee much regarded. *Vers. 24.* Teacheth vs, that with hatred, there is commonly ioyned hipocrisie, the better thereby to performe wickednes pretended. *Vers. 25.* Teacheth vs, not by and by to trust euerie faire and fawning word. *Vers. 26.* Teacheth vs, that howsoeuer hatred lye lurking a while, yet God will discouer it in the end. *Vers. 27.* Setteth out Gods iustice against the imaginers, deuisers, and performers of wicked things. *Vers. 28.* Teacheth vs, to beware of false speeches, and flattering words.

CHAP.

CHAP. 27.

IN the last verse of the other Chapter, hee spake against such persons as abused their tongues in lying and flatterie. And now because such men are puffed up into pride and boasting, perswading themselves that with their tongues they will preuaile and doo great things, he beginneth this Chapter, and willet men to take heede of vaine glorious boasting, saying wee will doo this, and wee will doo that, &c.

I Would diuide this Chapter into three partes. The first reacheth from *Di.* *vers.* 1. to the end of the 10. Wherein hee speaketh against boasters, and vaine glorious persons, and against anger and enuie, hee speaketh also of rebukes, of full and hungrie persons, of inconstant men, and of the pleasure and profit, that commeth by old and faithfull frends. The second reacheth from *vers.* 11. vnto the end of the 19. Wherein he setteth out the duetie of parents, and prouident persons, teacheth men to beware of suertiship, and flatterie, and speaketh against contentious women, and haste to wrath, and prouoketh men to diligence in their calling. The third reacheth from *vers.* 20. to the end of the Chapter, wherein he speaketh of mans eyes, of magistracie or gouernement, of foolish persons, of prouident, painefull, and rich men, and of the bodilie giftes of this life, which we receaue from the Lord, and of the sole and right vse thereof.

Verf. 1.



Boast not thy selfe [vz. of any thing thou se. wilt doo,] *to morrow* : [i. against to morrow, as though thou wouldst doo this and that, see James 4. 13, &c.] *for thou knowest not* [vz. at any hand] *what a day may bring forth*. [i. what thinges may fall out in a dayes space : q.d. In a dayes space some things may fall out which may hinder thee from the performance of that thou diddest boast thou

wouldest doo the day following.] *Verf.* 2. *Let another man prayse thee* [vz. 2 for well doing,] *and not thine owne mouth*, [i. thou thy selfe, for it is not seemely for a mā to praise himselfe,] *a stranger*, [i. one that knoweth thee not] *and not thine owne lippes*. [i. thine owne wordes vttered with thy lippes : q.d. let another man praise thee, rather than thou thy selfe.] *Verf.* 3. *A stone* 3 *is heauie* [as may appeare, by that it is carried downeward,] *and the sande weightie* : [vz. specially by reason of moisture in it,] *but a foolles wrath* [vz. conceaued or vttered against another,] *is heauier* [i. more intollerable and hard to be borne] *than them both*, [i. than stones or sand.] *Verf.* 4. *Anger* 4 [vz. con-

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- [vz. concealed against another man] is cruel, [i. neuer leaueth off oz is satisfied, till it haue committed crueltie,] and wrath is raging [i. full of rage and furie, see Iob. 5. 2.] but who can stand [vz. fast and sounde without hurt] before enuie? [i. before an enuious person: q. d. enuie is more dangerous, by much than anger oz wrath.] Ver. 5. *Open rebuke* [vz. for a fault committed,] is better [vz. by many degrees,] than *secret loue*. [i. loue kept close and not manifested by word oz deede, shewing it selfe when neede is.] Ver. 6. *The woundes* [i. the graue and sharpe reprehensions, which seeme for the time euen as it were to wound] of a *louer*, [i. of one that dooth vnfeignedly loue, and beare good affection] are *faithfull*: [i. such as a man may trust, because they procede from a louing and faithfull heart,] but the *kisses of an enemy* [i. the fayne and flattering countenances oz behauior of one that hateth a man. In the word *kisses*, he alludeth to the manner vsed in the Eastern countries, who did vse to kisse one another,] are *pleasant*. [i. seeme to be so, but indeede are bitter, and therefore to bee shunned: looke in Ioaabs example 2. Samuel. 3. 27. also 2. Samuel. 20. 9. And for reproofe: see Psal. 14. 4, 5.] Ver. 7. *The person that is full*, [i. hath meate and drinke at his wil, and that in all abundance,] *despiset* a *horne combe*. [i. al delicate and sweete meates.] but vnto the *hungrie soule*, [i. to him that is indeede pinched with hunger and want] euerie bitter thing is *sweete*. [i. he alloweth and liketh of most meane and base fare.] Ver. 8. *As a bird* [vz. is in great danger,] that *wandereth* [vz. without good cause] from *hir nest*: [vz. wherein hir yong ones are, oz the hir selfe resteth,] so is a *man* [vz. in great danger] that *wandereth* from *his owne place*. [i. that strayeth from the standing oz place wherein God hath placed him: q. d. he that rashly changeth his dwelling place, and stayeth not in the state wherein God hath set him, but enterpriseth newe things, and that not being well assured of Gods wil, and his owne calling, is no wiser oz better stayed than a bird, that fluttereth hither and thither.] Ver. 9. *As oynment* [vz. applyed outwardly to the bodie,] and *perfume* [vz. being put in to the fire, by their sweete sauour and smell] *reioyce the heart*: [i. euen affect and pearce the inward partes, and that to their great good and delight,] so dooth the *sweetnes of a mans friend* [vz. much delight and reioyce him, speciallie when it is declared] by *hartie counsell*. [i. by sounde and sincere aduise in euerie thing, and by mutuall conference and communication speciallie of the best matters: see Psal. 55. 14.] Ver. 10. *Thine owne friend*, [i. one whome thou hast had triall of to be frendlie to thee,] and *thy fathers friend* [i. hee that hath continued frendship to thy father also:] *for sake not*, [i. cast him not off at any hand, nor breake not frendship with him: he willeth men to continue frendship with those whom they haue had good triall of. In which respect one saith well, forsakenot an old friend, for the new shall not be like him: a new friend is as new wine, when it is olde thou shalt drinke it with pleasure] *neither enter into thy brothers house* [i. thinke to haue as little succour from thy brother and the things that he hath as may be, for all the brethren]

then of the poore hate him, Chapter 19. 7.] *in the day of thy calamitie*: [i. when thou art distressed and in pouertie] *for better* [i. more comfortable and profitcable] *is a neighbour* [i. any friend or acquaintance whatsoeuer] *that is neere*. [vz. not onely in respect of place, but good will: the reason of this is, because a friend loueth alwaies: Chap. 17. 17. see also 18. 24.] Vers. 11. *My sonne* [see Chap. 1. 8, 10.] *be wise*, [i. strue by all the meanes thou canst to obtaine and get wisdom] *and reioyce mine hearr*, [i. make me glad by thy wisdom, and by thy godly conuersation as a fruit of the same; by which thinges indeede parents are made glad, as Chap. 10. 1. also Chap. 23. 24, 25.] *that I may answer* [vz. boldly and truly] *him* [i. any man] *that reprocheth me*. [vz. either for lacke of doing my duetie towards thee, or for thy euill behauiour, or for any other cause: q. d. let thy life and conuersation approue how faithfully I haue performed the duetie of a good parent; see Psal. 127. 3, 4, 5.] Vers. 12. *A prudent man* [i. one that is inlightened with ho- 12
lie and heauently wisdom] *seeth the plague*, [vz. approaching or drawing neere: vnderstanding by plague, calamities and afflictions of all sorts sent from God] *and hideth himselfe*: [vz. from it: meaning, that he labourerh by all meanes to put it from him, and to escape it] *but the foolish* [i. the wicked and vngodlie] *goe on still*, [vz. forward in their sinne and naughtines] *and are punished*. [vz. iustly for the same: q. d. God doth iustly afflict them, seeing they will not be reclaimed: see this very sentence Chap. 22. 3.] Vers. 13. *Take his garment &c.* [This verse is also word for word put downe before Chap. 20. 16. where you may see it also wholly expounded.] Vers. 14. *He* 14
[vz. whosoever he be] *that praiseth his friend* [vz. with a flattering minde, and fauning words. I suppose the Hebrew word would better stand here it selfe, and the sense also be more plaine thus.] *He that blesteth his friend* [i. wisherh wel vnto him in words only & not in heart, and that to this end that he may be seene of men] *with a loud voyce*, [i. so that he may bee heard of others, and by that lewd meanes purchase fauour from the partie] *rising early in the morning*, [vz. for to doo it, and that before others] *it shall be counted to him as a curse*. [i. it shall be so farre off, this kind of dealing of his, from being esteemed as a blessing or god wishing, that it shall bee taken rather as a certaine kind of cursing, because it saoureth of flatterie: not that he forbiddeth vs, either to salute or to commend our friends iustly, but alwaies to haue an eye to, aside flatterie and ostentation in the same: q. d. the false flatterer which maketh a shewe as though he did at all times his duetie, is rather cursed of God and men than well liked of.] Vers. 15. *A continuall dropping* 15
[vz. into a mans house, or vpon the goods in the same] *in the day of raine*, [i. when it raineth much] *and a contentious woman* [i. a woman giuen either altogether or very much to brawling and chiding] *are a like*. [vz. both dangerous and discommodious: for as the raine rotteth the things it falleth vpon, and consumeth in time the same, so both contentions and brawlings a man and his familie: see Chap. 19. 13. Also Chap. 21. 9.] Vers. 16. *He that hi-* 16

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- deth her, [i. he that laboureth to keepe close her b'aulings and farres] *hideth the winde*, [i. laboureth as much in vaine, as if he would goe about to couer, keepe, close, or shut vp in a place the winde it selfe] *she is the oyle in his right hand that uttereth it selfe*. [vz. by the smell and sauour thereof, though perhappes it may not bee seene, by reason it is kept close, or hidden in some vessel: q. d. her rage can be restrained by no meanes, no not by shame amongst people, but spread abroad it will be; for a man may soner keepe the winde in his hand, or repress the sauour of ointment that other should not smell it, than stoppe her in her course, or keepe backe the slander that she pulleth vp.]
- 17 *pon her selfe.*] *Verf. 17. Iron sharpeneth iron*, [i. as man by one iron maketh sharpe another, which wee may see to bee true by daylie experience by whetting one knife vpon another] *so doth a man sharpen the face of his friend*. [i. so doth one man stirre vp and prouoke another: which I referre not to wrath and anger, as the Gencua note doth, but to the partaking of studies, counsels, conferences, &c. One readeth this whole verse moze plainlie, and giueth a better sense of it thus.] *As a man sharpeneth iron by iron: so doth the face of his friend sharpen a man*. [i. a friend, by the friendship and presence of his friend is instructed, doth increafe, and is as it were whet on to good things.]
- 18 *Verf. 18. He that keepeth* [vz. diligently and carefullly, trimming and dressing it, that it may yeeld fruite] *the figge tree*, [i. his owne figge tree which God hath giuen him: meaning hereby, he that looketh to the things wherein God hath blessed him] *shall* [vz. in good time] *eate the fruite thereof*: [vz. through Gods especiall blessing] *so be that waiteth* [vz. diligently and painfullly] *vpon his master*, [vz. whom the Lord hath placed ouer him] *shall come to honor*. [i. shall be highly esteemed both of his master and other, and in the end also be much aduanced. And here he maketh mention of figge trees, because Iudea was full of them, and beareth as we knowe a most sweet fruite: besides, as one of their owne Rabbins doth note, the fruite of it is not all at one time ripe together, but as it were one after another, wherevpon a man doth by the diligent keeping thereof, receiue a continuall profite as it were:]
- 19 *and so shall he that faithfullly and diligently obeyeth his master.*] *Verf. 19. As in water face answereth to face*, [i. as a man may in water see the face of another man that is there with him, and looketh into the water as he doth] *so the heart of man* [vz. is seene and knowne] *to man*. [i. to another man. True it is that mans heart is secret, and God onely is the searcher thereof, yet it is many times declared by outward shew, as the semblance & proportion of the face in the water: see Chap. 20. 5.]
- 20 *Verf. 20. The graue*, [vz. receiuing dead corpses] *and destruction* [i. death that bringeth them thither] *can neuer bee full*, [i. are neuer satisfied, but alwaies receiue though a man bring daylie newe: see Chap. 30. 15, 16.] *so the eyes of a man* [i. either his bodilie eyes, or the eyes of his mind] *can neuer be satisfied*. [vz. with looking, seeing, or beholding, specially of newe and pleasant things: see Eccle. 1. 8. we may vnderstand also by eyes, either the lust of the eyes, as 1. Iohn 2. 16.]

or els the minde which vseth the eyes as ministers and meanes to conuay things to it.] Verſ. 21. *As is the ſining pot [vz. ſerueth] for ſiluer, [i. for the ſining of ſiluer] and the fornace [vz. ſerueth] for gold: [alſo the tryng of it, that it may appeare good: ſee for this part Chap. 17. 3.] ſo is euery man [vz. to be eſteemed and thought of] according to his dignitie. [vz. whereunto he is aduanced, and that for good cauſes: q.d. As ſiluer is ſined in the pot, and gold in the fornace purged from the dross, ſo by the laudable workes that any man hath done, or by the authoritie whereunto he is iuſtly exalted, he is to be knowne and allowed what manner of man he is.] Verſ. 22. *Though thou ſhouldeſt bray a foole in a mortar among wheate braied with a peſtle, yet will not his fooliſhnes depart from him. [q.d. Though thou wouldeſt uſe great and vehement meanes to reſorme ſome, yet it will not preuaile: not that he forbiddeth vs to labour the amendment of wicked perſons, but that there are ſome ſuch as by no meanes can be bettered. Some ioyne theſe two verſes 21, 22. together thus: All things and instruments haue their uſe, and a way or order to bring them to their uſe: gold and ſiluer are tried and purged after their manner, and all things are through mans ſkill made fit for their good and laudable uſe: but there is no way to purge, prepare, make fit, or inſtruct a foole.] Verſ. 23. Be diligent to knowe the ſtate of thy ſtocke, [by one particular he meaneth all: q.d. looke carefully to thy houſehold affayres] and take heed to the heards: [vz. of beaſtes that thou haſt, that if they be wel, thou maieſt ſee them ſo continued: or if they bee otherwiſe, thou maieſt in good time labour their redreſſe.] Verſ. 24. *For riches remaine not alway, [vz. with a man] nor the crowne [i. glorie and eſtimation, to wit, continueth] from generation to generation. [i. for euer: this is a reaſon why he ſhould haue a diligent eye: q.d. Doeſt thou thinke that thy riches are glewed to thee, and that thou canſt neuer forgoe them: thou art much deceiued ſo to demeine: for they are brittle and ſlitting things, yea though they bee neuer ſo great and glorious: therefore looke to thy things well, and reſt not ſlothfully in another mans labour.] Verſ. 25. The hey diſcouereth it ſelfe, [vz. when it is meete and readie for cariage] and the graſſe appeareth, [i. ſpringeth out of the earth, and that in great abundance] and the hearbes of the mountaines [i. the graſſe that the mountaines yeeld] are gathered. [vz. together, that they may be food and nourishment for the cattle: q.d. all theſe things ſhew themſelues, and doe after a ſort craue thee as it were to gather them for thine owne good, and the good of thy beaſts, as ſhepe, oxen, horſes, &c.] Verſ. 26. *The lambes are for thy clothing, [i. ſerue to miniſter cloath vnto thee and thine] and the goates [i. the increaſe that cometh of them] are [vz. ſufficient enough, not onely to pay] the price of the field. [i. the rent of the grounds wherein they go, but alſo to enlarge thine owne poſſeſſions, and to make thee a purchaſer of lands. And in this verſe he ſetteth out Gods great goodnes in giuing man theſe gifts: as in the next he ſetteth out the moderate and ſober uſe of them.] Verſ. 27. *And let the milke of thy goates bee ſufficient for thy food; [he mea-*****

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neth not to tye men onely to this kinde of sustenance, but to teach them frugalitie and sparing] for the foode of thy familie, [q.d. good reason there is that thy household should be content with it when thou thy selfe art] and for the sustenance of thy maides. [i. of the maidseruants that thou hast.]

Do. *Verse 1.* Teacheth vs, to hang vpon God, and not vpon our selues for the accomplishment of all our purposes. *Verse 2.* Teacheth vs, to take heede that wee praise not our selues, but rather to iudeiour that others for our good dealing may do the same. *Verse 3.* Teacheth vs, to beware that wee prouoke not foolcs to wrath. *Verse 4.* Teacheth vs to beware of anger, wrath and enuie. *Verse 5.* Teacheth vs, that open rebukes are many times better, than secret loue. *Verse 6.* Teacheth vs, not to condemne our friends reprehensions, nor to regard of our foes flatteries. *Verse 7.* Teacheth vs, to beware that we be not ouertaken with excesse: and that hunger is the best lawce. *Verse 8.* Teacheth vs, to stand in the callings wherein God hath set vs. *Verse 9.* Teacheth vs, what an excellent thing holie friendship and sound aduise is. *Verse 10.* Teacheth vs, not to forsake old friends for newe. *Verse 11.* Teacheth children to strue to all goodnes. *Verse 12.* Teacheth vs, to labour to preuent Gods iudgement, and to take heede of continuance and growth in sinne. *Verse 13.* Teacheth vs, to beware of rash and hastie suretiship. *Verse 14.* Teacheth vs to beware of flattering or fawning vpon any, speciallie without good cause. *Verse 15.* Declareth what a continuall consumer a contentious woman is. *Verse 16.* Teacheth vs, that the rage of women will hardlie (if at all) bee kept vnder. *Verse 17.* Teacheth vs, that presence and conference of friends is a great meane to increase loue. *Verse 18.* Teacheth vs, that as the diligent reape profite by increase of their fruites, so doth the painfull seruant promotion by obedience and diligence to his master. *Verse 19.* Teacheth vs, that a man many times either by his owne experience, or other mens behaviours may enter deeplie into other men. *Verse 20.* Teacheth vs, that the sight and concupiscence of a man is vnatiabie. *Verse 21.* Teacheth vs, that men are to be esteemed according to the good things that God hath bestowed vpon them. *Verse 22.* Teacheth vs, that some men are so hardened in their sinne, that there is no hope of their amendement. *Verse 23.* Teacheth men to haue a prouident eye to the things wherewith God hath blessed them. *Verse 24.* Teacheth vs, the instabilitie and vncertaintie of riches. *Verse 25, 26.* Shewe, that God giueth all his creatures for mans vse and great good. *Verse 27.* Teacheth vs, the moderate and sober vse thereof.

CHAP.

CHAP. 28.

THe holy Ghost in the beginning of this Chapter, passeth from æconomicall Co. and household affaires, which hee had dealt in in the latter end of the other Chapter, to more generall poynts; as to the euill conscience of the wicked, and the bold perswasion of the righteous, and to speake of euill and good Magistrates, &c.

THis Chapter may be diuided into fowre partes. In the first he speaketh Di. 1 of a good and euill conscience, of godly and wicked magistrates, of oppressors, of godly and vngodly persons, and of their seuerall qualities, of the godlie poore man, and the wicked rich, from *vers. 1.* to the end of the 7. In the second he speaketh against vsurers, contemners of Gods worde, deuicers of wicked practises, vngodly rich men, also against keeping close of sinnes, and against hardning of mens hearts in their iniquitie, from *vers. 8.* to the end of the 14. In the third he dealeth with wicked magistrates, violent and froward people, idle and slothfull men, couetous and partiall persons: and sheweth by the contrarie, what good fruites come of vpriight walking, painefulnes, faithfulness, &c. from *vers. 15.* to the end of the 21. In the fourth, he intreateth of making haste to be rich, of rebukes or reproofes, of leud children, of pride and haughtines of heart, of liberalitie towards the poore, and of the exaltation and perishing of the wicked, from *vers. 22.* to the end of the Chapter.

Vers. 1.



He wicked [i. euertie one of the wicked, for hee b. Sc. seth a nominatiue case singular with a verbe plural] as though hee would declare that one of the wicked slyng, & rest followe after: [see [i. in deuoy to escape by all the meanes that they can,] when none pursueth: [vz. them, except it be the testimony of their owne conscience, see Psalm. 53. 5. And

this seemeth to be taken from the great threatning, which is pronounced in Gods lawe against the wicked. *Leuit. 26. 36.*] but the righteous are bold [vz. not with any trust in themselves, but by the faith they haue in God, and that in all their afflictions, how great or how little so euer they be:] as a Lyon. [i. fearing nothing, for as a Lyon feareth no other beasts, so shal not they dread any tempests whatsoever.] *Vers. 2.* For the transgression of the land 2 [i. for the sinnes, that the people inhabiting the land doo commit,] there are many princes; [i. rulers and gouernors of it: not at one time, as some haue thought (though that be a great confusion) but by often changing: every one of them reigning but a small season,] but by a man of vnderstanding and knowledge [i. by wise men and magistrates, specially, such as feare God: he

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putteth one for many] *a realme likewise indureth long.* [i. a kingdome on the contrarie side is preserved a great while : see Hosea. 13. 11. The holy ghost meaneth, that whereas in any common wealth or kingdome, either the princes, or the people, or both departe from their duetie, there are often changes; but where, either both states, or any one of them, yea some wise man amongst them dooth by his authoritie guide and governe the whole or some parte of them in byrightnes, there the state is durable and flourishing :

3 see 2. Samuel. 20. 16, 8c.] Vers. 3. *A poore man* [i. a man of a meane estate,] *if he oppresse* [vz. either by fraude, or by force, by bargayning or otherwise] *the poore,* [vz. such as he himselfe is, whose cause he should tender and pittie, because in them hee is put in minde of his owne estate] *is like a raging rayne* [i. is like great riuers and floods which arise by abundance of rayne, or els like a great storme and tempest of rayne] *that leaueth* [vz. remayning vpon the land, or behind it] *no foode.* [vz. for cattel or men to liue]

4 vpon, whereupon must followe of necessitie great famine.] Vers. 4. *They that forsake the lawe,* [vz. of God, and will not haue it to be the rule of their life,] *praise* [vz. very highly,] *the wicked* [vz. man or men, euen such as are like themselves,] *but they that seeke the Lord* [vz. earnestly, and with an vnfeined heart strue to performe it,] *set themselves* [vz. both in word and deed]

5 *against them.* [i. against such notorious wicked persons.] Vers. 5. *Wicked men* [i. men giuen to wickednes:] *understand not indgement,* [i. knowe not, or regarde not to performe their duties to God and man,] *but they that seeke the Lord* [vz. earnestly, and with an vnfeigned heart,] *understand all things.* [i. knowe and indeuor to performe the duties which they owe both]

6 *to God and man :* see 1. Corinth. 2. 15.] Vers. 6. *Better* [vz. by many degrees] *is the poore* [vz. man,] *that walketh* [i. leadeth a life and conuersation] *in his vprightnes,* [i. byrightly : and it is called his byrightnes, not because he hath it of himselfe, but because the Lord hath giuen it him] *than he* [vz. whosoever hee bee] *that peruerteth his waies* [vz. from the light and trueth of the word of God, which is the onely way of righteousness,] *though he be rich.* [i. though he be neuer so rich, or of neuer so great credit. And whē he saith it is better, wee must not vnderstand him, as though the other were good; for it is alwaies a vile thing to goe astray from the holy commandement, but hee speaketh here according to the common custome of men : see]

7 Prouerb. 19. 1.] Vers. 7. *He that keepeth* [i. indeuorēth to keepe, and that vnfeynedly, and with a good heart,] *the lawe* [vz. of GOD, and the good instructions that his father shall giue him out of the same:] *is a child of vnderstanding:* [i. is, and sheweth himselfe to be a wise, and obedient child,] *but hee that feedeth the gluttons* [vz. with his meate, and so is familiarly acquainted and keepeth companie with them: vnder gluttons he meaneth al other vngodly ones whatsoeuer, and yet he maketh speciall mention of them, because hee bled the word feeding] *shameth his father.* [i. doth what in him lieth, to bring his parents to shame and contempt, for the leudnes of the sonne, is many times

times ascribed to the parents: and as hath been sundrie times befoze, there is no greater grieve to them in this life, than the leudnes and wickednes of their children: see Chap. 10. 1.] Verſ. 8. *He that increaseth his riches, by vsurie and interest, [i. by any vnlawfull meane, for vnder these two, he comprehendeth all of what soeuer they bee] gathereth them [vz. though happilie he himselſe think not so,] for him that will be mercifull to the poore. [i. not onely kinde minded but liberall handed also towards them: q. d. the Lord doth appoint, that the riches the vsurer hath wickedly gotten, shall be taken either from him or his posteritie, and come into a good mans hand, who will giue the poore that which was befoze taken from them vnjustly: see Chap. 13. 22.] Verſ. 9. He [vz. how great or how little soeuer hee bee] 9 that turneth away his eare from hearing the lawe; [vz. of GOD, read or taught vnto him: by turning away his eare, he meaneth all maner of contemning and despising of it; and by hearing, hee meaneth all the exercises of the word, as hearing, reading, meditating, &c. q. d. he that any manner of way contemneth, either all, or any of the exercises of Gods word,] his prayer shall be abhominable [vz. befoze the Lord: q. d. the Lord will loth and abhorre the prayer he maketh, and not heare him: see Chap. 21. 13. where the same is spoken of contempt of the poore.] Verſ. 10. *He that causeth [i. induceth] 10 to cause, or els by perswasion at the length preuaileth,] the righteous to goe astray [vz. from the way that God hath prescribed in his word] by an euill way, [i. by causing him to turne into an euill way which God hath condemned:] shall fall into his owne pit, [i. shall not only lose the labor and time that hee spendeth in intisement and prouocation, but shall thorow Gods iust iudgement fall into the danger that he supposed the other should fall into: see Chap. 26. 27.] and the vpright [vz. in heart, whose God shall haue stayed from falling,] shall inherit good things. [i. shall be blessed with great and continuall blessings contrarie to the imagination of the wicked, who thought to bring him into all miserie and danger.] Verſ. 11. *The rich man is wise in 11 his owne conceate, [i. he deemeth so of himselſe, because hee seeth all things to fall out prosperously vnto him,] but the poore [vz. man] that hath vnderstanding [vz. of Gods will reuealed in his word:] can trie him [i. by the light that God hath giuen him, can diligently consider and weigh his whole life and actions, and that not by outward shewe onely, as the rich man doth, but by the rule and word of God: q. d. The rich man looketh not vpon himselſe, but vpon his substance; and by that iudgeth of himselſe, but the wise man though he be a poore man, iudgeth by another rule, both himselſe and the rich man.] Verſ. 12. *When the righteous men reioyce [i. when good men 12 are exalted to dignitie and honoꝛ: he putteth that which followeth glorie, to wit gladnes, for glorie it selſe] there is great glorie, [i. there is all kinde of honoꝛ and goodnes,] but when the wicked come vp [vz. to authoritie and credit in the common wealth,] the man [i. euerie man] is tryed [vz. what is in him, and what he hath: q. d. when good men rule, all are in good case, and the common****

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- common wealth flourisheth, but when the wicked are aloft, no man doth safely possess the things hee hath, but either by fraude or by force euen the secretest things hee hath are searched out and looked into, that they may bee a pray to the vngodly: see Chap. 11. 10, 11. also verse the last of this Chap.
- 13 and Chap. 29. 2.] Vers. 13. *He that hideth his sinnes* [vz. which hee hath committed: meaning by hiding, cloaking or couering of them from God which he cannot doo: or concealing them from men, or lessening them when they are made manifest,] *shall not prosper*: [vz. long, either before God or men,] *but he that confesseth them* [vz. vnfeignedly and fully, either before God if they be secret, or before men if they be open] *and forsaketh them*, [i. loatheth and abhorreth them, carrying with him a purpose neuer to fall into the like] *shall haue mercie*. [i. shall obtaine grace and fauour before God and man: see 1. Iohn 1. 9. also Psalme 32. 5. Vers. 14. *Blessed* [vz. euen before God, howsoever hee seeme miserable in his owne eyes or other mens iudgements,] *is the man* [vz. of what state or condition soeuer he be] *that feareth alway*: [vz. to offend God and breake his lawe: neither is this continuall feare against stedfast trust in God, but is put downe as a fruite of faith and repentance: see 2. Corin. 7. 11.] *but he* [vz. whosoever he bee] *that hardneth his heart* [vz. against God and his lawe, so that he either regardeth not, or feareth not to breake Gods precepts:] *shall fall into euill*. [i. it cannot be auoided, but that he must runne into sundrie sortes of sinnes, and
- 15 at the end, into Gods most fearefull iudgements.] Vers. 15. *As a roaring Lyon* [vz. is fearefull and terrible to the rest of the beastes of the Forrest Amos. 3. 4.] *and an hungrie Beare* [vz. that runneth by and downe for to seeke a pray, will neuer bee in quiet till it bee obteyned:] *so is a wicked ruler* [i. cruel and deuouring] *ouer the poore people*. [vz. that cannot resist him, no more than the lambe the Lyon, or the Kidde the Beare: hee meaneth that a tyrant spoyling and prying vpon the weake and poore people, doth in his
- 16 rage and crueltie exceede all brute beastes.] Vers. 16. *A prince destitute of vnderstanding* [i. boyde of the knowledge of Gods wil reuealed in his worde] *is also* [vz. as well as the tyrannous ruler,] *a great oppressor*: [vz. of the poore: he sheweth that the lacke of the knowledge of the trueth of Gods word, is the mother and nurse of all naughtines in magistrates,] *but he that hateth* [vz. vnfeignedly & from his heart] *courtousnesse* [i. the desire of hauing more than he hath: and will not seeke by any vnlawfull meanes to get moncy] *shall prolong his dayes*. [vz. vpon the earth before men, for I take it to bee but the promise of a temporall blessing.] Vers. 17. *A man*
- 17 *that dooth violence against the blood of a person*, [i. hee that in rage and violence doth shed mans blood, or take away his life,] *shall flie vnto the graue*, [i. shall make haste vnto destruction, because all meanes that hee looked and hoped for shall faile him] *and they* [i. neither men nor meanes, which hee reposed some confidence in,] *shall not stay him*. [i. shall not bee able to stay him, or deliuer him from death and destruction: q. d. it shall so fall out that the murderer

therer thinketh himsele in no place safe, and flying from place to place, as Caine saith of himsele according to Gods iudgement pronounced before, Genes. 4. 12, 14. shall fall into such great danger, as none shall haue either abilitie or will to deliuer him there from: see Genes. 9. 6. Exodus 21. 14.] Ver. 18. *He that walketh uprightly* [i. he that leadeth a godlie and iust con- 18 uersation: see Chap. 10. 9. Also verse 6. of this Chap.] *shall be saved*: [vz. not onely from hurt and danger in this life, according to Gods good pleasure, but brought at the end to eternal saluation] *but he that is froward in his waies*, [i. leadeth a peruerse and dissolute life both towards God and men] *shall once* [vz. at the last, though presently he seeme to stand strongly] *fall*. [vz. into Gods most horrible and fearefull iudgements: see 1. Cor. 10. 12. Also Hebr. 10. 31.] Ver. 19. *He that tilleth his land*, [i. painfully trauai- 19 leth in the vpholding and maintenance of the things wherewith God hath blessed him, vnder one kind comprehending all the rest] *shall be satisfied with bread*: [i. shall haue abundance of all necessarie and good things: see Chap. 12. 11.] *but he that followeth the idle*, [vz. in their idleness, and is idle as they are] *shall be filled with poverie*. [i. shall bee most poore and miserable: for beggerie is the end of idleness. Chap. 23. 21. Also Chap. 24. 34.] Ver. 20. 20 *A faithfull man* [i. he that dealeth byrightly and soundly with men, deceiuing none: which may appeare, because in the Hebrue text he calleth him a man of faithfulness] *shall abound in blessings*: [vz. both from God and man: q. d. All men shall wish him good, and speake well of him, and he shall be blessed also of the Lord] *and* [I would rather turne it, but] *he that maketh hast to be rich*, [vz. not respecting whether it be by right or by wrong, so he haue it, but dealing unfaithfully with men] *shall not bee innocent*. [i. shall not bee counted clere, nor escape punishment before God and good men: for this phrase, see Chapter 6. 29. For making hast to be rich, see Chapter 20. 21.] Ver. 21. *To haue respect of persons* [vz. in iudgement, as to regard a great 21 man, and to despise a poore man] *is not good*: [i. it is hurtfull and euill, not onely to the partie vsing it, but to the man that thereby is iniured and wronged, yea to the partie that hath that fauour shewed him, because he is flattered as though he had a good cause, when indeed he maintaineth a bad one: see chap. 24. 23.] *for that man* [vz. that so respecteth or regardeth mens persons] *will transgresse* [vz. Gods lawe and mans lawe, by peruerting iudgement] *for a peece of bread*. [i. for a very small matter, or a thing of no importance: for this phrase, see Chap. 6. 26.] Ver. 22. *A man with a wicked eye* [i. that 22 hath a wicked eye: meaning thereby, a miserable, niggardly, and couetous person, as Chap. 23. 6.] *hasteth to riches*, [i. maketh hast to be rich, which how dangerous a thing it is, see before verse 20. of this Chap.] *and knoweth not that povertie shall come vpon him*. [vz. sodainly and or euer he looke for it, so doth God dispose of mens purposes and practises.] Ver. 23. *He that 23 rebuketh a man*, [vz. vpon iust cause, and in the spirit of loue and meekenes] *shall finde more fauour* [vz. of him which is so rebuked] *at the length*, [q. d. though

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- though at the first the one seeme to be displeased, & the other to get no good] *than he that flattereth* [vz. another man] *with his tongue.* [i. with his speech and words vttered with his tongue. Some reade it otherwise and giue another sense, but this is as good and plaine in my minde, if not better.] Ver. 24. *He that robberh his father and mother,* [i. spoleth them of the goods and things they haue] *and saith* [vz. either within himselfe, or to others] *it is no transgression,* [vz. against God or man] *is the companion of a man that destroyeth.* [vz. himselfe or others: q.d. he is to be reckoned with a murtherer. And the holie ghost doth not onely speake this, as though hee would haue men so to esteeme of such prodigall and wastfull childeyn, who if they could tarry the Lords leisure, should bee heires of their fathers goods; but that hee would also haue Magistrates to punish them for it: q.d. a stubbozne childe that ypotously consumeth his fathers goods, and scoyneth at the admonition of his parents, should as well be punished by death, as a man murtherer: see
- 24 Deut. 21. 18, 19, &c.] Ver. 25. *He that is of a proude heart,* [vz. either against GOD or man, trusting in himselfe and not in the Lord] *stirreth vp strife:* [vz. amongst others, and that to his owne hurt] *but he that trusteth* [vz. stedfastly and vnfeignedly] *in the Lord,* [vz. onely] *shall be fat.* [i. shall bee abounding with all manner of blessings from the Lord: see Chap. 11.
- 25 Ver. 25, and the text according to the Hebrew set in the margine.] Ver. 26. *He that trusteth in his owne heart,* [i. in himselfe, or any thing belonging vnto him] *is a foole:* [i. a wicked man, and therefore cannot chuse but perish] *but he that walketh in wisdom,* [i. wisely: q.d. he that prudently behaueth himselfe, and continually hearkeneth to the counsell and precepts of wisdom, following the same, and not his owne minde and fond perswasion, leaning vpon himselfe onely] *shall be deliuered.* [vz. through Gods goodnes, and that
- 26 from manifest and manifold euils.] Ver. 27. *He that giveth* [vz. liberallie, willingly, and freelie] *unto the poore,* [i. to such as are in neede and distresse] *shall not lacke:* [vz. any thing that God shall see to be good and meete for him] *but he that hideth his eyes,* [vz. from the poore, or beholding of their miserie: meaning hereby, he that wanteth compassion towards them] *shall haue many curses.* [vz. laied vpon him from God, and become himselfe most miserable and needie. He meaneth not that the people should curse him, as though that were allowable in them, but that God should pursue him with
- 27 most grieuous plagues.] Ver. 28. *When the wicked rise vp,* [vz. to honoꝝ, and are exalted to gouernment] *men hide themselves:* [vz. euen for feare q.d. there is great occasion giuen of feare and trembling] *but when they perish,* [i. when the wicked and vngodly decay or dye] *the righteous increase.* [vz. both in number and in courage, because those that for feare kept themselves close befoze, do then boldly bewray themselves: see verse 12. of this Chapter.

De. Ver. 1. Teacheth what great difference there is betweene the testimonie

nie of a good conscience and an euill conscience. *Verse 2.* Teacheth vs, that the sinnes of the people pull vpon them all alterations of state: also what a good blessing it is to haue a good Magistrate. *Verse 3.* Teacheth vs, that there is no oppression to the oppression that one poore man exerciseth towards another. *Verse 4.* Teacheth vs, to be so farre off from commending the vngodlie, that wee must rather by all meanes lawfull oppose and set our selues against them. *Verse 5.* Sheweth, that God reuealeth his will and all good things to them that seeke him vnfeignedly. *Verse 6.* Teacheth vs, that no good man should be despised for his pouertie, nor no wicked man esteemed for his riches. *Verse 7.* Teacheth vs, to haue care and conscience to walke in the obedience of Gods lawe: also to beware of keeping companie with gluttons and dronkards, and to take heede that we bring not our parents name into discredite and obloquie. *Verse 8.* Teacheth vs to auoide vsurie and interest: also that man purposeth one thing, but that God doth according to his pleasure dispose it another way. *Verse 9.* Teacheth vs, to beware that we offer no contempt to the word, nor any exercises therof: also that the prayers of such as despise Gods word are abominable in his sight. *Verse 10.* Teacheth vs, what punishments shall fall vpon the intisers and prouokers of other men to mischief, and also what graces GOD will powre vpon his owne seruants. *Verse 11.* Teacheth vs, that a poore man which is wise, is better than a rich man that is foolish. *Verse 12.* Teacheth vs, that it is a great blessing to haue good gouernours, and that it is a great testimonie of Gods wrath when the Magistrates are euill. *Verse 13.* Teacheth vs, humblie and vnfeignedlie to confesse our finnes, and not at any hand to couer them. *Verse 14.* Teacheth vs, alway to stand in awe of Gods iustice and iudgement, and of offending his Maiestie, and to take continuall heede that wee haue not our hearts hardened through the deceitfulness of sinne. *Verse 15.* Setteth out the crueltie and rapine of wicked Magistrates. *Verse 16.* Doth the same, declaring further, that it is a goodly vertue for al, but especially for magistrates to hate couetousnes. *Verse 17.* Teacheth vs, that God will neuer suffer man murderers to be vnpunished. *Verse 18.* Teacheth vs holie conuersation, and that we should decline from euery crooked path. *Verse 19.* Teacheth vs, to be diligent in our callings, and to auoide idlenes. *Verse 20.* Teacheth vs faithfulness and vprightnes in all our dealings, and to beware of desire to be so-dainlie rich. *Verse 21.* Teacheth Iudges and Magistrates not to respect any mans person in iudgement. *Verse 22.* Doth liuely paint out the mind and condition of miserable and niggardly men, shewing also that none can bee rich without Gods especiall blessing. *Verse 23.* Teacheth vs, as on the one side plainlie and charitablie to reprove, so on the other side to beware of flatterie and dissimulation. *Verse 24.* Teacheth vs, first to beware of vnnaturalnes towards our parents: secondlie, to take heed that we doo not iustifie our finnes: and thirdly, it declareth how grieuous disobedience and

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vnnaturalnes towards parents is. *Verse 25.* Teacheth vs, to trust in nothing neither within vs nor without vs, but in the Lord onelie. *Verse 26.* Teacheth vs, that obedience to godly wise men, shall be a meane to deliuer men from many dangers. *Verse 27.* Teacheth vs to be liberal towards the poore, and to beware of hard heartednes towards them. *Verse 28.* Sheweth in what a miserable case good men are when euill Magistrates are set vp, and in what good case they are when it pleaseth the Lord to remoue them and to take them away.

CHAP. 29.

Co. *I*N the 23. and 28. verses of the former Chapter he had spoken of rebukes, and of wicked Magistrates, and now as it were resuming these matters againe, he sheweth in the beginning of this Chapter, and namely *vers. 1, 2.* what an euill thing it is to harden a mans heart against rebukes, and to haue an euill Magistrate and ruler: and so from these proceedeth on to other matters in the Chapter.

Di. *T*His Chapter may bee diuided into three parts. The first reacheth from *verse 1.* to the end of the 9. wherein he speaketh of such as contemne admonitions, of wicked Magistrates, of whorehunters, of bribers, of flatterers, of the wicked and the godlie, of scorners, and such as can endure no reproofe howsoeuer vttered. The second reacheth from *verse 10.* to the end of the 18. wherein he speaketh of cruell men, of fooles, of credulous Magistrates: of the poore and vsurer, of a good King, of correction of children, of the wicked and the godlie, and of the want of the word how hurtfull it is. The third reacheth from *verse 19.* to the end of the Chapter, wherein he dealeth against euill seruants, against hastie men, against angrie persons, against proude men, against theeues and theft: and sheweth what it is to trust in the Lord, and not in men: declaring, that the godlie cannot abide the vngodlie, nor the vngodlie the godlie.

Se. Vers.



Man [i. any man, of what calling so euer he be] that hardneth his necke [i. that willingly submitte not himself: it is a metaphore, taken from open or other beasts, that refuse the poke which should be put vpon their necke, and will not bowe their necke vnto it,] when he is rebuked, [vz. iustly of others for his transgressions: and the hebrue phrase as I take it importeth some what more, for hee is called a man of rebukes, that is such a one as hath been sundrie and seuerall times reprovved of others for his naughtines] shall suddenly be destroyed [vz. euen then when he thinketh least of it:] and cannot bee cured, [vz. by any meanes of the afflictions that

that God shall lay upon him for the contempt of corrections and admonitions, which God himself and his children gaue him: he meaneth, that he shall be destroyed and that there shall be no remedie nor hope of restoring.] Verſ. 2. *When the righteous are in authoritie,* [vz. ouer others,] *the people reioyce:* [i. they haue good cause giuen them to bee merrie and glad:] *but when the wicked beareth rule, the people sigh.* [vz. euen for griefe and sorrow of heart, or at the least they haue a good cause so to doe: see Chap. 11. 10. also Chap. 28. 12, 28.] Verſ. 3. *A man that loueth* [vz. vnſepnedly] *wiſdome,* [i. heauenly wiſdome] *reioyceth his father:* [i. maketh his parents glad thereby: see Chap. 10. 1. also Chap. 15. 20.] *but hee that feedeth harlots,* [vz. with the gods and substance hee hath: meaning hereby not onely keeping company with them, but mainteyning them also,] *waſteth his substance.* [i. consumeth all that he hath, and commeth in the end to beggerie: see Chap. 5. 9. also Chap. 6. 26. see also Luke. 15. 13.] Verſ. 4. *A king* [i. a good king and ruler] *by iudgement,* [i. by faithfull execution of iustice and iudgement to euerie one, without partialitie of persons] *maintaineth* [vz. in peace and prosperitie,] *the countrey:* [vz. wherein God hath placed him to raigne, or whereof through Gods appoyntment he is made ruler and gouernor:] *but a man receauing giftes,* [vz. to peruert iudgement: that is a magistrate which is a bribe taker] *destroyeth it.* [i. doth what in him lyeth to pull destruction vpon it, and to ouerthrowe it.] Verſ. 5. *A man that flattereth his neighbor,* [i. speaking him faire when hee shoulde reprove him, and calling euill good in him] *spreaderh a net for his steppes.* [i. goeth about secretly to hurte and hinder him, or els layeth waite for his life: q.d. while he flattereth him he laieth snares and grinneth for him to catch him in, euen as the fowler doth for the bird, and laboureth to bring him into euill.] Verſ. 6. *In the transgression of an euill man* [i. in the very sinne that a wicked man committeth,] *is his snare:* [i. is his owne snare to catch him in: q.d. the wicked neede nothing to intangle them but their owne sinne,] *but the righteous* [i. such as haue a care for righteousnes of life,] *doe sing and reioyce.* [vz. because they feare no snares or intanglings: q.d. the wicked mans sinne, doth at the last bring with it sorrow and heauinesse; but the godly doe possesse grace and joy.] Verſ. 7. *The righteous knoweth the cause of the poore:* [i. doth not onely in his iudgement approue it, but laboureth that right also according thereto may bee perceiued vnto him,] *but the wicked regardeth not knowledge.* [i. hee hath no right knowledge to looke into, or to defend the cause of the poore: for he that vnderstandeth a cause, and defendeth it not as it is good, is as though he vnderstoode it not at all: yea his not regarding of it, is as much as if hee neglected it utterly.] Verſ. 8. *Scornefull men* [i. men giuen to scoffing and scorning, specially of good things] *bring a citie* [vz. in which they dwell] *into a snare:* [i. into very great danger, and bee as it were the authors of the ruine thereof,] *but wise men* [i. such as are rightly wise in deede, for many haue the shewe of wiſdome and not the thing:] *turne a way* [vz. from it, and

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- that by their wisdom,] *wrath*. [i. either the wrath of God, or of men contri-
 9 ued and ready to be practised against it.] *Verf. 9. If a wise man contend* [vz.
 by word or otherwise, meaning by this speech, reasoning with him for his
 amendment] *with a foolish man*, [i. with a wicked and ungodly man,]
whether he [i. the iust man] *be angrie* [i. deale roughly, or hardly with him]
or laugh, [i. deale more gentlie or mildly with him] *there is no rest*. [i. hee
 gaineth neither ease nor profit by it, the other is so incorrigible: q. d. what
 way soeuer a wise man vse to refoyme a foole, yet he preuaileth nothing, but
 10 the other remaineth still in his frowardnes and puerlines.] *Verf. 10.*
Bloodie men [i. cruell and hard hearted men, which are giuen to shedding of
 blood,] *hate* [vz. deadly, and pursue euen vnto the death,] *him that is up-*
right: [vz. in his waies, meaning such a one as looketh narrowly to his steps
 either towards God or man,] *but the iust* [i. godly and kinde harted people
 whome hee calleth iust, because of the fruites of iustice and rightcoulnes
 which they shewe forth] *haue care of his soule*. [i. care greatly to mainteine
 11 and defend his life which the vngodly would faine take away.] *Verf. 11.*
A foole powreth out all his minde, [i. he hath nothing within him, but hee will
 easilie bewray it,] *but a wise man keepeth it in, till after ward*. [i. hee contem-
 neth whatsoeuer hee hath in his minde, that hee may afterwards vtter it in
 time and place most commodious and fit for it: see chap. 14. 33. also chap.
 12 15. 2, 28.] *Verf. 12. Of a prince that hearkeneth to lyes*, [i. not onely hea-
 reth them but consenteth vnto them,] *all his seruants are wicked*. [for such
 13 as the king is, such commonly his officers are wont to be.] *Verf. 13. The*
poore [vz. man] *and the vsurer* [i. the rich, he giueth rich men this name, ey-
 ther because commonly vsurers are rich men, or els because they attaine
 their riches by vsurie] *meete together*, [i. are conuersant and liue here toge-
 ther in this life,] *and the Lord lighteneth both their eyes*. [i. giueth either of
 them their life and being, see Iohn. 1. 9. Acts. 17. 28. or as hee saide before,
 Chap. 22. 2. the Lord is the maker of them all, and not onely this, but pre-
 serueth and mainteyneth them in the same.] *Verf. 14. A king* [i. euerie
 14 Magistrate, but he nameth him because he is chiefe] *that iudgeth the poore in*
truth, [i. dooth pronounce true and byright iudgement for the afflicted, not
 pitying his cause for his neede sake, nor yet wronging him therefore] *his*
throne [i. his kingdome and gouernment, a part put for the whole] *shall bee*
established for ever. [i. it shall continue and indure long: see Chap. 20. 28.
 15 also Chap. 25. 5.] *Verf. 15. The rodde and correction* [vz. giuen with the
 same, vled yet moderately and tempered according to the notoziousnes of the
 fault] *giue wisdom*. [i. are instruments and meanes to make the parties
 vpon whom they are occupied, wise] *but a child set at libertie* [vz. to followe
 his owne will, and doo what he listeth, and not being restrained therefrom]
maketh his mother ashamed. [vz. by his dissolutenes and lewdnes: meaning
 vnder shame, not onely reproach before people, but also inward grieve and
 sorow of her owne hart: see cha. 13. 24. also cha. 22. 15. also cha. 23. 13, 14.]
 Verf. 16.

10. *When the wicked are increased,* [vz. either in number or in authoritie, as being exalted to gouernement] *transgression increaseth:* [vz. by that meanes: for the more wicked people, the more sinne; and the higher a man is in authoritie (if he be naught) the more boldly dare he offend; & the more often also,] *but the righteous shall see their fall.* [i. the destruction and overthrowe of the vngodly: see Psal. 91. 8. also Malach. 4. almost throughout.] Ver. 17. *Correct thy sonne,* [vz. for his fault: meaning by sonne, children: one of one sexe being put for many of both sexes,] *and he will giue thee rest,* [i. thou shalt see pleasure and profit insue thereupon vnto thee,] *and will giue pleasures to thy soule.* [i. he shall greatly delight thee both inwardly and outwardly, so that thy whole man shall take delight and pleasure in him: see Chas. 13. 24. also ver. 15. of this Chapter.] Ver. 18. *Where there is no vision,* [i. where there is no sounde and sincere preaching of Gods doctrine out of the lawe and prophets: now as the doctrine is here called a vision, and so likewise Isaiah. 1. 1. so the prophets and messengers thereof are called seers] *1. Samuel. 9. 9. for vision,* [see also Samuel. 3. 2.] *the people decay:* [i. it cannot be auoyded but that they must come to ruine both of body and soule,] *but he that keepeth* [i. striueth vnfeinedly to keepe] *the lawe* [vz. of God] *is blessed.* [vz. from the Lord: meaning also that he shall bee blessed; for the Scripture vseth to speake of things to come, as if they were present or done already by reason of the certaintie of them.] Ver. 19. *A seruant* [i. a stubbozne and rebellious seruant,] *will not bee chastised* [i. corrected and amended] *with words;* [vz. onely but men must now and then vse stroakes, as the faultes shall deserue,] *though he vnderstand,* [i. though he knowe what you meane by your words] *yet he will not answer.* [vz. according to that you speak and propound vnto him: this is a reason why stripes must be ioynd with words: q. d. bare repproofe of words mendeth not a seruane, which is deafe to good exhortation or repproofe.] Ver. 20. *Seekest thou a man hastie in his matters,* [i. one that is headlongly caried without aduise to take in hand euery thing,] *there is more hope of a foole* [vz. that thou shalt reclaim him,] *than of him.* [vz. that is so hastie in dooing his things: see Chap. 26. 12.] Ver. 21. *He that delicately bringeth vp his seruant* [vz. both in meate, drinke, apparel, &c.] *from youth,* [i. from his first beginning euen a long season after] *at length he wil be euen as his sonne,* [i. hee wil at the length through that delicacie, take state vpon him, and bee as it were a sonne and a Lord to the rest. One readeth it thus,] *at length he shall be void of children.* [i. that delicate seruant shall goe about, either to displace his masters children, or to slay them, as Ieroboam, and other of the kings of Israell did.] Ver. 22. *An angrie man* [i. a man giuen to anger] *stirreth vp strife,* [vz. both to himselfe and others by the meanes of his strife: see Prouerb. 15. 18.] *and a furious man* [i. he that giueth his furie and rage the raine] *aboundeth in transgression.* [i. is not onely prone to many euills, but committeth sundrie sinnes.] Ver. 23. *The pride of a man* [vz. either in his heart, or expressed by wordes,

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- deede, countenance, gesture, apparrell, or such like] *shall bring him low*: [i. shall be a meane to debase him: see Chapter 15. 33. Chap. 18. 12.] *but the humble in spirit* [i. such as are of a lowly mind] *shall inioy glorie*. [vz. both be-
 24 *foze God and man*: see Iob. 22. 29. also Luke. 14. 11.] *Vers. 24. He that is partner with a theefe* [vz. any manner of way either by counsell or consent, or in the act of theeuery, or in receauing of stolne goods,] *hateth his own soule*: [i. dooth after a sorte lay violent hands vppon himselfe and his owne life: for not onely they that do euill, but such as fauor them that do it, are guiltie Rom. 1. 31.] *he heareth cursing*, [vz. either against God or man,] *and declareth it not*. [vz. abroad and therefore consenteth to sinne: see Leuit. 5. 1.
 25 *This latter parte may be taken as a reason of the former.*] *Vers. 25. The feare of man* [i. that feare that a man hath in himselfe, as while hee doth not whollie commit himselfe to God and depend of him, being perswaded of his good will towards him] *bringeth a snare*: [i. great danger to him that is lea- sed therewith: for snare: see vers. 8. of this Chap.] *but he that trusteth* [vz. continually and assuredly] *in the Lord* [vz. onely] *shall bee exalted*. [vz. in- to such an high place as he shall not neede to feare.] *Vers. 26. Many* [vz. men] *doo seeke* [vz by all meanes possible] *the face of the ruler*: [i. his fa- uor and to obtaine his good will, and that they may obtaine right at his hands, they do humbly intreate him: see chap. 19. 6.] *but euerie mans iudge- ment* [i. the iudgement of euerie mans cause] *commeth from the Lord*: [vz. who bleseth man as his instrument to prouounce the same: q d. men may well goe to Magistrates and Iudges, but yet they should first goe to GOD, in whose hand the kings heart is, Chap. 21. 1.] *Vers. 27. A wicked man is an abomination to the iust*, [i. a good man loatheth and cannot abide a wicked man; not because he is a man, but because he is wicked,] *and he that is upright in his way* [i. leadeth an vpright, godly, and holy life,] *is abhomi- nation to the wicked*. [i. the wicked and vngodly cannot abide such a man: see vers. 10. of this Chap.]

Do. *Vers. 1.* Teacheth vs, readily and willingly to yeeld to good counsell, for feare of destruction. *Vers. 2.* Teacheth vs, what a great blessing it is to haue good magistrates, and what a miserie it is to haue wicked ones. *Vers. 3.* Teacheth vs, that whoredome bringeth with it beggerie and pouertie, *Vers. 4.* Teacheth vs, that iustice is the proppe of kingdomes, and briberie the ruine thereof. *Vers. 5.* Teacheth vs, to auoide flatterie, and sheweth the danger thereof, to him that is flattered. *Vers. 6.* Teacheth vs, that a wicked mans sinnes, are cords strong inough to tye him, so that hee shall not stirre. *Vers. 7.* Teacheth vs, to looke into, and to defende the iust cause of the poore. *Vers. 8.* Setteth out the discommodities of scorning, and the commodities which insue of holy wisdom. *Vers. 9.* Teacheth vs, that there is no way to reclaime a man, that is frosen in the dregges of his owne sinne. *Vers. 10.* Teacheth vs, that the vngodlie cannot abide the good, but
 the

the godlie for all that, yea the rather for that, should make much of, foster, and defend one another. *Verse 11.* Doth teach vs, not onely not to blabbe out our owne secretes, but to reuerue the vttering of them to a most conuenient time and place. *Verse 12.* Teacheth vs, that wicked men and Magistrates haue many times wicked seruants and officers. *Verse 13.* Teacheth vs, that al the being, that al men either good or bad haue, they haue it from the Lord. *Verse 14.* Teacheth vs, that execution of iustice is a notable meane to make a kingdome sure. *Verse 15.* Sheweth what difference there is betweene a reasonable correction and letting children and seruants runne as they list. *Verse 16.* Sheweth, that the vngodlie may florish for a time, but they shall come downe at the last. *Verse 17.* Teacheth parents moderately to correct their sonnes and seruants. *Verse 18.* Declareth, in what a miserable case those people are that haue not the word preached amongst them. *Verse 19.* Teacheth men to correct froward seruants, not with words onely, but with stripes also. *Verse 20.* Sheweth, that it is easier to reclaime a foole, than a man giuen ouer to hastines and vnadvisednes in his affaires. *Verse 21.* Teacheth vs, to beware that wee bring not vp our seruants ouer daintilie. *Verse 22.* Teacheth vs to auoide anger and furie. *Verse 23.* Teacheth vs, to shunne pride, and to imbrace humilitie. *Verse 24.* Teacheth vs, to beware of all consenting to any manner of euill whatsoever it be. *Verse 25.* Teacheth vs, that such as trust stedfastly in the Lord shall neuer bee confounded. *Verse 26.* Teacheth vs, to goe to God in our iust causes before wee goe to the Magistrate, and afterwards to goe to him for iustice, and then no doubt wee shall speede better. *Verse 27.* Teacheth vs, that the wicked cannot abide the godly, and that the godly on the other side should loath them in their wickednes.

CHAP. 30.

This Chapter cannot well bee connexed to the former otherwise than thus, Co. that the holie Ghost proceedeth in deliuering other holie and wholesome instructions concerning faith and manners, but yet by the ministerie and mean of another than Salomon, as may appeare by the title and inscription of this Chapter.

I Would diuide this Chapter into foure parts. In the first he sheweth how *Di.* blind we are in the comprehension of GOD and his matters, how pure and perfect Gods word is, and putteth downe a praier, desiring to bee deliuered from vanitie, lying, pouertie, abundance of wealth, pride & despaire; from *verse 1.* to the end of the *9.* In the second, he dealeth against vniust accusers, disobedient children, hypocrites, proud persons, cruell and outrageous men, couetous men, and contemners of parents: and this reacheth from *verse 10.* to the end of the *17.* In the third, he intreateth of things be- *3*

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yond his reach, of the trade or order of an adulteresse, and of certaine things that breed great disorder and confusion in the earth: also of some creatures which in their kinde doo instruct men, and this reacheth from *verse 18.* to the end of the *28.* In the fourth, he speaketh of the lyon, of a grayhound, of a goate, and of the maiestie of a King, teaching men to beware of pride, and wrath: from *verse 29.* to the end of the Chapter.

Se.



I Would make but one verse of the title of this Chapter & the first verse it self, & reade them both together thus.]
 Ver. 1. *The words of Agur* [vz. which hee spake, are these that followe. Some would haue this *Agur* to be Salomon, but I see no likelihood of it: and me thinketh the petition which is made verse 7. of this Chap. should plainlie proue it, because Salomon was a King, and had great store of riches, and a promise giuen vnto him thereof: see 1. Kings 3. 13. I rather thinke some other good man, whose name is not expresse saue here, was the writer, and that these were ioyned to Salomons Proverbs, both for the likeness of the argument, and the breuitie or shortnes of the sentences] *the sonne of Iaketh.* [He expresseth also his fathers name: of which name we reade in no place of the scripture but in this onely, the holie Ghost teacheth vs thereby, not curiously to search into these things, seeing it hath not pleased him to reueale more concerning them.] *The prophesie* [i. the good and holie speech; for prophesie is taken here for a speech concerning god and holie matters] *which the man* [vz. Agur himselte] *spake* [vz. plainlie and pitchilie also as followeth] *to Ithiel, euen to Ithiel, and Vcal* [i. to these & these men who were (as it is well noted) either his schollers or his friends, who also he did instruct in good and necessarie matters. I knowe some both reade it otherwisse, and from the interpretation of the names giue another sence, applying it to Christ the Messiah; but with the good leaue of so good men, I hope I may vpon some good reason dissent from them in it: for though the sence may be good, and the doctrine gathered vpon it, yet I would not so allegorise vpon the scripture, specially when we haue other plaine places euen in the olde Testament, that are plaine prophecies, inuolde of our Sautour Christ: and therefore I take Ithiel and Vcal to be mens names, for whose causes he propounded these poynts following.] Ver. 2. *Surely I am more foolish than any man,* [It may be, and I do not much dissent from some of the Rabbins in this, that Ithiel and Vcal demanded his iudgement concerning hard matters: and that he beginning to speake of them, tottereth out his owne vnnietnes: q.d. you thinke thus and thus of me, but I surely may rather say vnto you, why aske you these things of me that am so vnskillfull my selfe, as no man more, and so he extenuateth or debaileth his iudgement, beginning euen in his speech to them with that] *and haue not the vnderstanding of a man in me.* [i. haue not so much vnderstanding in me as a meane man:]

man: for he bleth the word Adam here, which in the Hebrue tongue signifieth for the most part one of the common sort of people, as the word Iſph doth a noble and excellent personage.] Verſ. 3. *For I haue not learned wiſedome,* [a reaſon of his debaſing of himſelfe: q.d. ſo farre of is it that I can well ſpeake of theſe things, that I haue not yet attained wiſedom or knowledge] *nor attained to the knowledge of holie things.* [vz. ſuch as God and his word are, of which he ſpeaketh in the next verſes: ſome reade of the ſaincts: meaning thereby Angels, and ſuch faithfull ones as are already gathered to God in heauen, but the other is more plaine: q.d. I am not inſtructed with the knowledge of diuine things, that I ſhould bee able to declare ſuch hard poynts as theſe are.] Verſ. 4. *Who* [vz. amongſt men] *haſh aſcended vp to heauen,* [vz. that he ſhould fetch from thence the knowledge of God] & *deſcended?* [vz. from thence, that he might tell vs what things he hath ſeene and learned there: ſee Deutero. 30. 12, &c. It is true that Paule and others haue been rapt by thether, but yet not of themſelues, but by God; and withall they haue ſeene things that it was not lawfull for man to ſpeake: ſee 2. Cor. 12. 2, 3, 4.] *who haſh gathered the winde in his fiſt?* [i. who doth hold the wind in his hand that it bloweth not, and letteth it loſe when he will to blowe. This onely can God aboute do, and not any man: ſee Iſaiah 40. 12.] *who haſh bound the waters in a garment?* [i. as it were in a garment: q.d. is it not God onely that keepeth the waters in the clowdes as it were in a garment, and afterward when he ſeeth it good, diſſolueth them into raine that falleth vpon the earth: ſee Pſalme 104. 3. Some vnderſtand by the waters here, the waters which are aboute the firmament, and are vpholden by the wonderfull power and prouidence of almighty God, of which you may reade Genetiſ 1. 6, 7. and in other places: but I thinke it better to vnderſtand them of the waters in the ayre and firmament, which is often in ſcripture called heauen] *who haſh eſtabliſhed all the ends of the world?* [q.d. by whose meanes is it that the earth and all the waſtes thereof remaine ſo firme and ſtable as they are, is it not by the onely power of the almighty?] *what is his name,* [q.d. canſt thou name a man that can perſorme theſe things] *and what is his ſonnes name,* [he ſpeaketh this according to the cuſtome of the Iewes, who bleſt to make men knowne by their kindred, as Iſaiah the ſonne of Amos, Michajah the ſonne of Imlah, and ſuch like: q.d. that he may bee the more knowne and famous, tell what is his kindred or ſtocke, and what is his ſonnes name] *if thou canſt tell?* [q.d. if thou canſt name any let vs heare. I am not ignorant that many good writers applie this to God the Father, and to his ſonne Chriſt; but the former is the more plaine and ſimple ſenſe. His meaning is, that none can do or tel theſe things but God onely, and therefore he is moſt meete to deale in thoſe hard matters and ſpeeches concerning the ſame. And thus hauing laied downe, as it were by the way of eſtenuation, his owne inſufficiencie, he entereth in his meaſure to diſcouſe of the poynts, and firſt he treateth of the word of God.]

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5 Verſ. 5. *Every word of God* [i. both the whole word of GOD generally, and every part and particle of the ſame] *is pure*: [i. true, juſt, holie, and free from all corruption whatſoever: ſee Pſalme 12. 6. Pſalme 18. 30. Pſalme 19. 8.] *be* [i. God himſelfe] *is a ſhield* [vz. of defence and protection againſt the rage and assaults of their enemies: ſee Pſalm 18. 2.] *to thoſe* [i. to all thoſe, both generally and particularly] *that truſt* [vz. ſtedfaſtly and unſeignedly] *in him*.
6 [vz. onely: ſee Chap. 29. 25.] Verſ. 6. *Put nothing* [vz. of thine owne invention and deuile] *unto his words*, [i. vnto the word that he hath delivered vnto thee: and he ſpeaketh nothing here of taking away, becauſe men be more prone to adde, vnder the ſhewe of interpretation and ſenſe, than to take away: ſee Deutero. 4. 2. Alſo Deutero. 12. 32. Reuelat. 22. 18, &c.] *leaſt he reprove thee*, [vz. for thy ſauities and malapertnes: vnderſtanding alſo by reproving, correcting and puniſhing] *and thou be found* [vz. by that meanes] *a lier*. [for lying is committed not onely by ſpeaking leſſe than the truth, but alſo by ſpeaking more. So he ſheweth that there is a double ſinne committed by adding to the word: the one is the ſinne of pride and preſumption, 7 the other is the ſinne of lying.] Verſ. 7. *Two things* [vz. particularly and by name: as may appeare verſe 8.] *haue I required of thee*: [vz. earnestly and oftentimes, ſee I require and craue them ſtill: for the phraſe ſee Pſal. 27. 4.] *denie them me not* [i. graciouslie grant me the ſame] *before I dye*. [He meaneth that he would haue and inſoſe the ſame ſo long as he ſhould liue here: for after the curſe of this life were once finiſhed, they would ſtand him 8 in no ſtead.] Verſ. 8. *Remoue* [vz. of thy goodnes] *ſarre from me* [vz. ſee ſo ſarre that it may neuer take hold of me] *vanitie* [i. all baine delights, as Pſal. 119. 37.] *and lies*: [i. all vniuſt and vnſaithfull dealing: vnderſtanding alſo by one, all manner of tranſgreſſing: q. d. pardon all my former ſinnes, and giue me grace to ſinne no more and more to preuaile againſt the ſeede of all corruption in me] *giue me not pouertie, nor riches*: [i. not too much of either: he ſheweth the reaſon in the next verſe: and wee muſt note, that though the condition be not here expreſſed, yet he meaneth according to Gods will, and ſo ſarre ſoſth as he ſhould ſee it good for his glorie] *feede me* [vz. of thy gracious goodnes and liberalitie: ſee Pſalme 104. 27, 28.] *wiſh fooode conuenient for me*, [I take it to bee the ſame in other wordes that our Sauour Chriſt teacheth vs to pray, Matth. 6. 11, meaning as much or as little, as 9 God ſhall thinke meete to maintaine this life.] Verſ. 9. *Leaſt* [vz. if thou giue mee abundance of riches,] *I be full* [vz. of all plentie and aboundance,] *and deny thee*, [vz. to beare ſway ouer me, and forget thee: for fulnes worketh many times pride, ſecuritie, and forgetfulnes: ſee Deutero. 8. 10, 12. 14. alſo Deutero. 31. 15. Ezech. 6. 49.] *and ſay* [vz. either within my ſelfe, or openly vnto others] *who is the Lord?* [vz. that I neede to care for him, ſee Exod. 5. 2.] *or leaſt I be poore*, [that is a reaſon why he would not be pinched with pouertie,] *and ſeale* [vz. for the ſatiſſying of my neede: ſee Chap. 6. 30, 31.] *and take the name of my God in vaine*: [either by faſſe ſweariſg

as the poore people doe to get somewhat, or els by my cheuerie and loose
 life: slander that glorious name and profession after which I am called:
 marke that both riches and pouertie are from the Lord.] Ver. 10. *Ac-* 10
cuse not [vz. falsely, or without god and great cause] *a servant to his Ma-*
ster, [i. any to his superiour, for by a servant he understandeth all in subiection
 to others: hee meaneth by this, that hee would haue men to haue peace and
 friendship with all, yea euen with the meanest, and to foster concord amongst
 all sortes] *least he curse thee* [i. least by his prayer vnto God he pull a curse
 from him vpon thee, who is the defender and reuenger of the poore: see
 Exod. 22. 23.] *when thou hast offended*, [vz. against him, accusing him false-
 ly, and without any iust cause.] Ver. 11. *There is a generation* [i. a sorte 11
 and kinde of people] *that curseth their father*, [i. both witheth and speaketh
 all manner of euill against him,] *and doth not blesse their mother*, [i. doth not
 wish well vnto hir, meaning thereby cursing of hir: for the punishment of
 such children, read Exod. 21. 17. And this kinde of hebrue speech where one
 and the selfe same thing is repeated by the contrarie with a deniall, is vsuall
 in Scripture: see Deuteron. 33. 6. and other places: his meaning is: q.d.
 such children, as prouoke, contemne, and despise their parents, and utter
 slanderous and cursed speeches against them are a vile kinde of people, and
 shewe themselves to be rebellious persons.] Ver. 12. *There is a generati-* 12
on [see before ver. 11.] *that are pure in their owne conceit*, [i. thinke them-
 selves holy, iust, &c.] *and yet* [vz. for all their owne imagination and out-
 ward shewe to others] *are not washed* [vz. by the water of the word and
 spirit; he meaneth that they are not made cleane: for washing, see Psal. 51.
 2, 7.] *from that filthines*, [vz. from that filthines of sinne which they haue
 both in body and in spirit: see 2. Cor. 7. 1.] In the other verse hee spake a-
 gainst peruerse & stubborne people: and here he dealeth against hypocrites (a
 perillous kinde of people) who outwardly making shewe of holines of life,
 are notwithstanding in their minde most impure, and many times euen by
 deedes declare the same, though that they think by an outward vizard of ho-
 lines to couer their filthines.] Ver. 13. *There is a generation* [see verse 13
 11. of this Chap.] *whose eyes are hautie*, [i. who doe declare the pride of their
 heart by their vertie lookes] *and their eye liddes are lifted vp*, [vz. on high
 faire above others: he putteth the signe of pride for pride, because euen in the
 eyes and countenance there is a manifestation of pride, as chap. 6. 17. or els
 for proude persons themselves vsing the same; against whom hee here dea-
 leth.] Ver. 14. *There is a generation whose teeth are as swordes*, [i. very sharpe
 and keene] *and there chawes as knives*, [vz. ready and prepared to cut,] 14
to eat up [i. utterlie to destroy and deuoure] *the afflicted* [i. the poore and nee-
 die] *out of the earth*, [i. from dwelling in the same] *and the poore from among*
men, [vz. that they alone might dwell vpon the earth: Isaiah 5. 8. And here
 he speaketh against tyrannous men and oppressors of the poore.] Ver. 15.
The horse-leach [The creature here named is well knowne] *hath two daugh-*

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- uers* [in her tongue, whereby first she pricketh and pearceth the skinne, and afterwards sucketh the blood: see *Plin. lib. 32. cap. 10.*] which erie [vz. in their manner] *giue, giue.* [vz. vnto vs: meaning by the doubling of the word, that they are seldome or neuer satisfied. And vnder this speech he setteth out the insatiable desire of such as oppresse the poore: q.d. as the horse-leach is neuer satisfied but when she is filled, at which time she falleth off: & yet afterwards if she take hold either of the same place or some other, shee will sucke moze blood: so these oppressors are not content once to haue spoyled men, but come againe, and neuer leaue till they haue depriued them of all their riches and substance.] *There be three things that will not be satisfied: yea foure that say not, it is enough;* [these wordes and the meaning thereof are plaine,

 16 what the things are he rehearseth particulary in the next verse.] *Verf. 16. The graue,* [for that is neuer satisfied with bodies, but doth deuour al things put therein, how many or how great soeuer they bee: see Chapter 1. 12.] *and the barren wombe,* [I doe not onely referre this as some doe vnto barren women, but to incontinent women also whose lust is neuer satisfied] *the earth that cannot bee satisfied with water,* [but drinketh in all water powred vpon it, yea that great store of raine that falleth from heauen, and is alwaies ready (as it were) to receaue moze] *and the fire that saith not, it is enough:* [for how much wood or other matter soeuer is laide vpon it it burneth and consumeth the same. I suppose that all these similitudes tend to expresse the insatiable desire of the couetous men & oppressors, that as these are neuer satisfied, so the wicked men haue neuer enough.] *Verf. 17. The eye* [i. the person himselfe, a parte put for the whole: and he speaketh of the eye, both because it is a very excellent parte of mans bodie, and also because in it many times is contempte and scozning most bewrayed] *that mocketh his father,* [vz. for any cause.] *and despiseth the instruction of his mother:* [i. the good counsell that she shall giue him,] *let the Ravens of the valley picke it out,* [he maketh mention of those Ravens; that abide commonly in valleyes and by riuers that runne in valleys, because they are thought of some to bee moze scarce and cruell vpon their prayes: and that which is read here by the way of a with (as it were) some read it by the way of a prophetic, thus; *they shall picke it out:* but the sense commeth all to one: meaning that he should bee destroyed,] *and the yong Eagles* [vz. who are moze bulle, and better able with there beakes and talents to deuoure their pray,] *eat it.* [vz. vp, and utterly spoyl it, so that there bee no memoire or remembrance of him nor his name.] *Verf. 18. There are three things hidden from me,* [i. they are moze high than I can attayne vnto, and exceed my capacite farre,] *yea foure* [vz. things there are: all which foure hee reckoneth by in the next verse] *that I knowe not;* [vz. how to yfend a certaine and sound naturall reason of them.]

 19 *Ver. 19. The way of an Eagle in the ayre,* [i. flying in the ayre: for she leaueth no notes or pathes (as it were) of her flights: & though this be common to all other birds, yet he nameth specially the Eagle, both because she is the chiefest]

of birds of fowle, and also flieth most high, and very swift with all, [the way of a Serpent vpon a stone. [vz. of sharpe and steepe rock: that a Serpent, as an Adder, of snake should cawle vpon the earth being flat and euen, is no great matter: but how she should goe vp into craggie and steepe mountaines, is very wonderfull] the way of a ship in the midst of the sea, [this is strange also: for though it be true, that when the ship goeth (specially in a calme) there is some path of it left; yet after that the waters haue come together againe it cannot be seene: see Iob. 9. 26.] and the way of a man, [i. the order, course, dealing, or knowledge of a yong man: hee speaketh of an vn-cleane and dishonest thing in cleane and honest termes,] with a maide. [i. with one that would so be taken, and so will shamelesly affirme hir selfe to be, when it is neither so nor so: as may appeare by that which followeth in the next verse.] Ver. 20. Such is the way also of an adulterous woman, [i. so close and unknowne: so to that end had hee alledged these foure strange things reuerbered before by certaine similitudes (declaring as it were) the close subtil and impudent dealing of harlots,] shee eateth, and wipes hir mouth; [i. when shee hath committed wickednes, shee maketh a goodly shewe as though she were honest: in god termes expresting euill matters teaching vs thereby to auoide filthie talk,] and saith, [vz. impudently and shamelesly,] I haue not committed iniquitie. [and yet hir owne heart and knowledge can tell hir the contrarie: all this tendeth in my minde, to set out the closenes and shamelesnes of Strumpets, whose wicked facts can hardly be knowne: q. d. when they haue committed whoredome they will deale as some doo, who when they haue deuoured somewhat which they should not, they will wipe their mouthes, as though they had not done it: so in the shamelesnes of their face they will deny the fact of euill; and behaue themselves towards their husbands as though they had not deceaued them, because no note or marke of their filchines appeareth whereby it may be knowne.] Ver. 21. For three things [vz. amongst men,] the earth is mooued, [i. either the inhabitants of the earth themselves haue good occasion to tremble and shake: or els, by Hyperbole to expounde it thus; that it were reason when these things following are done vpon the earth, the earth it selfe should as it were tremble for horro: and feare:] yea for foure [vz. things, which hee reckoneth by afterwards, vers. 22, 23,] it cannot susteyne it selfe. [vz. in any good strength and order: hee meaneth nothing else hereby, but that the things themselves are intollerable amongst men.] Ver. 22. For a seruant when hee reigneth, [i. when any vnmeete for high callings are aduanced to the same: for they knowe not how to vse authoritie, but abuse it, both to their owne hurt, and oppression of others,] and a foole [i. a wicked man] when hee is filled with meate, [i. when hee hath all abunpance and plentie of euery good thing: for both he abuseth the things in excessse, and being puffed vp throught pride becommeth hatefull to all.] Ver. 23. For the hatefull woman [i. for hee that is giuen to hatred of others: which affection of hate in himselfe] inquieteth the husband

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- husband to whome she is married, and the whole household. One readeth] *for the hated woman* [i. for hir that is hated of hir husband for her euil manners and conditions, and for the same is put away: see Deutero. 24. 1. see also Deut. 21. 15.] *when she is married* [vz. to another man, which cannot chuse but be intollerable and grieuous to hir first husband, besides that, it is the plaine committing of adulterie as Christ sheweth. Matth. 19. 9. which shoulde cause the land to tremble because it defileth the same as Ie rem. 3. 1. and this latter doo I allowe of,] *and for a handmayde* [i. for one that hath been a seruant before] *that is heire to her mistres*, [i. is married to hir master, and so possesseth all that hir mistres had before: the reason is, because that hauing gotten a better state, she will swell and waxe proude, and hardly beare any equall, by reason of the height of hir minde.] Ver. 24. *These* [vz. things following] *be foure small things in the earth*, [i. bee foure of the smallest creatures in the earth,] *yet they are wise* [vz. in their kind] *and full of wisdom*; [yea so full, that men many times are sent to them to learne of them.] Ver. 25. *The pismires, a people not strong*, [i. a very weake sorte of creatures: and hee resembleth them to people, because of their multitudes] *yet prepare they* [vz. very wisely] *their meate* [i. their fode and sustenance which shall nourish them] *in summer*, [i. in summer season: he meaneth that these little things while they can and the season is conuenient, laboꝝ to get against an vnseasonable and hard time that which may keepe them: see 26 *Chap. 6. 6. &c.] Ver. 26. The conies* [One readeth the mice of the mountaines; whereunto also I doo consent, because conies are seldome to bee found in the mountaines of the rocks, as it is said hereafter in this verse: and also because Ierome writing to Sunia and Fretella, affirmeth that Syria (that is the land of Iudah and the countries thereabout) was full of such mice,] *a people not mighty*: [i. a companie of troupe not able for all their companie to perfoꝝme any great thing:] *yet make they their houses* [i. places for them to dwell in] *in the rocks*. [by their continuall laboꝝ: and through laboꝝ and continuance in it they overcome most hard things.] Ver. 27. *The grasshopper* [i. the multitude of grasshoppers: one for many,] *hath no king* [i. no principall of chiefe ruler of them, as the bees haue (as some affirme)] *yet goe they forth* [vz. to destroy and eate vp the fruite of the earth,] *all by hands*. [i. not onely in good order, but as it were all consenting to one thing; euen as though they 28 *had but one capitaine that did leade the whole band.] Ver. 28. The spider* *taketh hold with his hands*, [vz. of the thred of webbe which she hath spinneth: he saith with his hands, not that they are hands in order, but because they are set some of one side, and some of another as mens handes are, and because they doo the office of hands; that is apprehend and lay holde of things, otherwise in proper speech in deede they are feete] *and is in kings palaces*: [laboꝝing busily about the webbe of the Spiders nature and diligence, see 29 *Plini. lib. 11. cap. 24.] Ver. 29. There be three things* [vz. amongst other creatures] *than of der. well their going*, [i. that goe very statelly and comely]

yea foure things [vz. which follow hereafter] are comely in going, [vz. about any thing they doe.] *Verf. 30.* A lyon which is strong [i. most strong] among beastes, [vz. of the field or forrest] and turneth not [vz. backe againe out of his way or pace] at the sight of any: [vz. either man or beast.] *Verf. 31.* A lustie grayhound, [i. a swift and very nimble dogge for a race or hunting. I allowe rather his reading, who turneth it] a horse girded in the loynes, [i. not onely well trussed, but apt and prepared for a race: the metaphoze being taken from the people of the East and their custome, who when they went chearefully about any thing, would trusse by their garments about their loynes: and I rather yield vnto this, not onely because there is no great state or comelines in a grayhound, but also for that which is written concerning the horse: Iob. 39. 22, 23, &c. And I thinke the nature of the word will also somewhat helpe it:] a goate, [vz. going statelie, and with great chearefulness before the rest of the flocke] and a King, [i. a Magistrate or ruler] against whom there is rising vp, [vz. either by his home enemies, or by his foraine foes. He meaneth a mightie and strong Prince whom none dare resist, neither dare any offer himselfe to stand against him.] *Verf. 32.* If thou hast been foolish [i. if thou haue declared thy selfe to be vnwise] in lifting thy selfe vp, [vz. aboue others: q. d. If thou hast bewraied pride, or hast been proude, beware thou doe so no more: and I referre it not onely to pride, but to anger and contention the inseparable companion of pride; and that so it must be understood the verse following sheweth] and if thou hast thought wickedly, [vz. against another man or men] lay thine hand vpon thy mouth. [i. doe not abstaine onely from speaking of it, as Iob. 29. 9. but continue not in those euill imaginations, much lesse in the performance of that euill.] *Verf. 33.* When one churneth milke, [vz. a good while together] he bringeth forth butter: [vz. at the last] and he that wringeth his nose, [i. bloweth it often and rubbeth it very hard] causeth [vz. at the length] bloud to come out: [vz. of his nose] so he that forceth wrath, [i. prouoketh other men to wrath by his lewd speeches] bringeth forth strife. [vz. betwæne himselfe and others: q. d. as churning bringeth forth butter, and the rubbing and wiping of the nose bloud, which may be hurtfull to him that vseth it: so he that is stirred vp to wrath in himselfe, or prouoketh other men thereto, stirreth vp contention and strife: therefore men must take heed that they be not stirred vp to wrath in themselves, neither prouoke others thereto, for thereupon riseth contention, which is the cause of many and great mischiefes.]

Verf. 1. Teacheth vs, to haue care of other men, and to instruct them what we can. *Verse 2.* Teacheth vs, to thinke lowlie and humblie of our selues. *Verse 3, 4.* Teach vs, that no man, as man, is able to discourse of such high and great secrets, as God hath reuealed in his word. *Verse 5.* Teacheth vs, the excellencie of Gods word: also how good the Lord is to those that trust in him. *Verf. 6.* Teacheth vs, the perfection of Gods word, and in-

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strueth vs to bridle our owne presumption that would many times adde
 thereto. *Verse 7.* Teacheth vs, that earnest praiſe to God is the meane to
 obtaine from him ſuch things as we neede. *Verse 8.* Teacheth vs, to hate
 vanitie and lyes: alſo to pray for contentednes in whatſoeuer ſtate GOD
 ſhall place vs. *Verse 9.* Teacheth vs, that riches commonly breede pride;
 and pouertie diſtruſt in God and theeuerie, vnleſſe men be marueiloſly
 aſſiſted with grace from him. *Verse 10.* Teacheth vs, to beware of al falſe
 accusations. *Verſ. 11.* Teacheth vs, to beware how we praſtiſe frowardnes
 and vnnaturalnes towards our parents. *Verse 12.* Teacheth vs, to take heed
 of hypocrisie, and that we thinke not our ſelues holie, when indeede wee
 are filthie. *Verse 13.* Teacheth vs, to beware of pride, and of all outward
 ſhewes appertaining thereto. *Verse 14.* Teacheth vs, to ſhunne violence
 and oppreſſion of others. *Verſ. 15, 16.* Teach vs, to beware of couetouſnes
 and an inſatiable deſire of riches. *Verse 17.* Declareth, what puniſhment
 ſhall fall vpon contemptuous and diſobedient children. *Verse 18, 19, 20.*
 Teach and ſet out, not only the vnſearchablenes of a harlots heart, but the
 hypocrisie that is in her, yea euen then when ſhe hath committed filthines.
Verse 21. Teacheth vs, that conſuſion and diſorders ſhould make men, yea
 and the earth it ſelfe to tremble and ſhake. *Verse 22.* Sheweth vs, that ge-
 uernement is not meet for a man of meane condition, and that abundance
 and riches cannot agree with a foole. *Verse 23.* Teacheth vs, that it is a
 great conſuſion for a man to marie another mans wife, that without iuſt
 cauſe is diuorced from her: alſo that it is an vnſcemely thing for a maſter
 to marie his maid-ſeruant. *Verse 24.* Teacheth vs, that wee may many
 times learne good inſtructions euen from the leaſt of Gods creatures.
Verse 25. Teacheth vs, in the Piſmire to learne in time conuenient to pro-
 uide for vs, and thoſe that depend vpon vs. *Verse 26.* In the examples of
 the mice of the mountaines, to bee laborious and diligent in thoſe things
 that concerne our owne good. *Verſ. 27.* Teacheth vs, by the Graſhopper
 to learne to ioyne together in order and vnitie, though wee had none to
 conduct and leade vs. *Verse 28.* Teacheth vs, that we ſhould not in ſhame
 leaue off our worke for any mans preſence, no more than the ſpider doth
 hers in the Kings pallace. *Verſ. 29.* Teacheth vs, that we may euen in the
 creatures many times behold excellent qualities, that God the creator hath
 put into them. *Verse 30.* Sheweth, that in the lyon there is great courage.
Verse 31. Teacheth vs, that there is great liuelines and ſwiftines in a horſe:
 and that there is alſo great maiestie in a good Prince. *Verse 32.* Teacheth
 vs to beware of pride, and alſo to take heede that wee conceiue no euill in
 our thoughts, or if we doo, to repreſſe it there, and not to let it breake forth
 either in words or deedes. *Verse 33.* Teacheth vs, rather to beate downe
 wrath and contention in our ſelues and others, than to foſter it our ſelues
 or others.

CHAP. 31.

THe holie Ghost in the other Chapter had interposed certaine notable and Cogdlie speeches of one Agur the sonne of Iaketh, betweene some sentences of Salomons before going and these now following; which being dispatched, he returneth againe in this Chapter, and putteth downe certaine graue speeches that Salomon speaketh as it were from his mothers mouth.

THis whole Chapter being an exhortation of Salomons mother made to him, may bee diuided into two parts. In the first, with wonderfull motherlike affections she instructeth him to beware of whoredome and drunkenness, and teacheth him how to behaue himselfe in the publike government of his kingdome, from *verse 1.* to the end of the *9.* In the second, she doth excellently paint out (and Salomon as from her mouth deliuereth the same) the vertues and qualities of good women, which in summe are these; she loueth and obeieth her husband, flieth sloth, is liberall towards her household, is an example of diligence, labour, godlines, looketh into the waies of her people, taketh care of her children, and greatly feareth the Lord, from *verse 10.* to the end of the Chapter.

Verf. 1.



He words of King Lemuel: [i. which he himselfe Spake, hauing before receiued them as instructions from his mother: no doubt but this Lemuel was Salomon, because he is named a king] the prophesie [i. an excellent doctrine, which also for the notableness thereof might bee esteemed as a prophesie: see Chap. 30. 1.] which his mother

[vz. Bathsheba, 2. Samuel 12. 24.] taught him. [vz. being certainly perswaded that God had ordained him to be king, as appereth 1. King. 1. 13.] What time she taught him, as whether it was before he was king or after, it is uncertaine: and yet I suppose rather before than after, because then he was indued with most singular wisdom: see for this purpose Chapter 4. 3, 4.]
 Verf. 2. What my sonne! [vz. I say vnto thee: she beginneth as it were with a doubt, which both notable expresse not onely her motherly affection, but also most euidently declareth the grauitie and weight of the speech following] what the sonne of my wombe! [i. my naturall sonne, and most tender and deare vnto me: see Isaiah 49. 15.] and what O the sonne of my desires! [i. whom I haue not onely greatly desired, but for whose cause also I haue made and performed many vowes vnto the Lord (for so much the worde importeth) as mothers were wont to do for their children, specially for their males or sonnes: see 1. Samuel 1. 11.] Verf. 3. Giue not thy strength vnto women, [i. to strange women or harlots: by strength she understandeth not

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- onely his substance, but also the very powers and strength of his bodie and minde: see before Chap. 5. 9, 10. *nor thy waies*, [i. make not thy indevours, purposes, and actions knowne to such] *which is to destroy Kings*, [q. d. that will do nothing els but bring destruction vpon Kings and Kingdomes: see
- 4 Deut. 17. 17.] Ver. 4. *It is not for Kings, O Lemuel*, [i. it doth not belong unto them] *to drinke wine*, [vz. excessiuely, or immoderately] *nor for Princes* [vz. it doth not belong vnto them neither: by Princes, he meaneth such as pronounce sentence of law to others] *strong drinke*, [i. to drinke strong drinke excessiuely or immoderately. Wine and strong drinke soberly vsed are not here forbidden, but drunkennes: for Kings and Magistrates are to vse the one soberly, and carefully to flie the other, because the whole people is committed to their charge, least also being overcome with wine, they should forget their office and duetie, as followeth in the next sentence.] Ver. 5. *Least he* [a reason of that which goeth before: and marke how sodainly he changeth the number from the plurall to the singular] *drinke* [vz. ouermuch] *and forget* [vz. by that meanes] *the decree*, [i. not onely the lawe and ordinance of God, but also the certaine and appoynted order of lawe and equitie] *and change* [i. turne upside downe and peruert, as where he should helpe and succour to hurt and hinder] *the iudgement* [i. the right sentence and iudgement] *of al the children of affliction*, [i. of al those that are greatly afflicted: meaning least being overcome with drinke, he should pronounce a wrong sentence against them, And he maketh speciall mention of these, rather than of the rich because they are moze subiect to iniurie and oppression, and for the most part are vsually neglected and contemned.] Ver. 6. *Giue ye strong drinke vnto him* [q. d. I will shewe you to whom abundance of wine and strong drinke appertaineth] *that is readie to perish*, [vz. through the manifold afflictions, both inward and outward that lye vpon him. Some interpret it to such as are condemned to death, and readie to be executed for their faults: but I rather vnderstand it of those that are afflicted, either inwardly or outwardly, by reason of some great calamitie] *and wine* [i. giue wine] *vnto them* [i. vnto such: a sodaine change of the number: he sayd before, *him*: now he saith *them*] *that haue griefe of heart*, [i. are sad and heauie at their heart, which also they testifie by heavines of countenance.] Ver. 7. *Let him drinke* [vz. either of wine or strong drinke] *that he may forget* [vz. thereby] *his pouertie*, [i. the pouertie and want that lieth vpon him, and vnder one kind he comprehendeth all his calamities or euills: and this sheweth that it cannot well be referred to the that by law are appoynted to dye, but to such as are otherwise afflicted] *and remember his miserie* [i. the miserie that he is in] *no more*. [vz. for a long while, for wine or strong drinke dispatcheth mens cares, and casteth all carefull burthens for the time out of their mindes.] Ver. 8. *Open thy mouth* [i. speake boldly and plainly] *for the dumme*, [i. for such as cannot defend themselves, either for feare of their mightie aduersaries, or els dare not do it, or haue no skill to lay open their owne causes; q. d. defend them

them boldly, and that in publike iudgement, which are not able or meete to defend and declare their owne cause and right, whether they bee dumme, deafe, blinde, or any other manner of way distressed: for vnder one he comprehendeth all; yea the rather for their wants should the Magistrate succor them] *in the cause* [q.d. yea open thy mouth in the iust cause and defence] *of all the children of destruction*: [i. of all such as are in great miserie, and in the present danger of their liues as it were: see Psalm. 79. 11.] Verse 9. *Open thy mouth*, [this is expounded befoze, ver. 8. and yet he repeateth it not againe without cause, thereby declaring how hardly men are brought to the performance of their dueties] *iudge righteously*, [vz. to euerie man, not respecting the person of any] *and iudge* [vz. vpprightly and soundly,] *the afflicted and the poore*. [i. such as are in miserie and want many things, or rather haue nothing of their owne: for somuch one of the hebrue words here signifieth.] Ver. 10. *Who shall finde* [vz. by any thing that he himselte can doo] *a vertuous woman?* [i. a good and holy woman indued with blessed vertues: he spaketh thus in the way of a question, not onely because good women are hard to be founde for the scarcitie of them, as Eccle. 7. 30. but also because such women are Gods rare and singular giftes: see Chap. 18. 22. also chap. 19. 14.] *for her price is farre above the pearles*. [q.d. she is not onely as rare as most precious stones: but being once obtayned a man cannot set too great a price or value of hir. And I take this parte of the Chapter to depend vpon the former thus, that Salomon after he had recited her mothers rules and doctrines deliuered vnto him, both by occasion thereof amixetherto the praise of a godly and painfull matrone, beginning euerie verse with the seuerall letters of the Alphabet as Psalm. 119. dooth, also Psalm. 145. and some of the Chapters of Ieremiahs lamentations.] Ver. 11. *The heart of hir husband trusteth in her*: [vz. not onely for hir chastitie, but also both vnfeignedly commit the gouernement and disposing of the things that are within dooze vnto hir,] *and he shall haue no neede of spoyle*. [vz. because by the labour and good gouernement of his wife hee shall waxe rich. One readeth] *and spoyle want not*. [i. his familie dooth abound in all good things, euen as souldiers doo when they haue sacked a citie, or overcome their enemies: but I allowe rather the former.] Ver. 12. *She will doo him good, and not euill* [i. she will deserue well of him, and neuer bee greivous vnto him, but alwaies shewe hir selfe pleasant and courteous, and prouoke him to loue hir vnfeignedly, by reason of the good dueties shee will performe towards him,] *all the dayes of hir life* [i. continuallie, so long as they shall liue together: see Chapter 12. 4.] Verse 13. *Shee seeketh* [vz. diligently and carefullie,] *wooll and flaxe*, [i. euerie manner of thing whereon shee may keepe hir household in worke: for vnder these two, hee comprehendeth all] *and laboreth cheerefullie with her hands*, [i. shee hir selfe layeth hir hands to worke as well as others, and she taketh great delight and pleasure therein, to the end that by hir example shee may drawe them on.] Ver. 14. *Shee*

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- is like the shippes of Merchants, [he sheweth wherein in the next parte of this verse,] she bringeth hir foode from a farre. [q. d. as Merchants shippes fetch thinges necessary from farre countreies, and goe and come with all conuenient speede, losing as little time as possible they may: so shee prouideth for hir familie, yea euen from farre places many times all things meete for hir familie, as meate, drinke, cloth, &c. and spending as little time in the doing of it as may be.] Vers. 15. And she riseth [vz. from hir sleepe, and out of hir bed,] whiles it is yet night [i. very early in the morning, and that long before day, speciallie in the winter season] and giveth the portion [vz. of meate and drinke allowed them for the day: see Psalm. 111. 5. see also Luke. 12. 42.] to hir household, [i. to every one of hir household both old and yong,] and the ordinarie [vz. of worke and labor,] to hir maydes. [i. to hir seruants that she hath in house with hir: q. d. shee both prouideth meate and worke for them; because meate without worke breedeth idleness, and worke without meate cannot be performed.] Vers. 16. She considereth [vz. deeply and carefully] a field, [vz. either offered to be solde: q. d. she maketh no bargain rashly; but as she looketh whether she be able to pay, so she considereth whether the thing be worth hir money, not deceauing any in buying, or buying any thing lesse than the value:] and getteth it; [vz. for the price agreed vpon,] and with the fruite of hir hands [i. with the labor thereof: for labor is the fruite of the hands, as praise and thanksgiuing is the fruite of the lippes, Hebrew. 13. 15.] she planteth a vineyard. [vz. in the ground or feldoe that she hath bought: meaning by this, that she imployeth it to the best commodity according to the nature of the soyle, as in grazing, tillage, or such like,] Vers. 17. Shee girdeth hir loynes with strength, and strengtheneth hir armes. [i. she diligently and cheerefullie prepareth hir selfe to hir worke, and carefully performeth it, sparing no labor. It hath been sundrie times heretofore noted, that when in the old time they went about diligently to do any thing, they girded their loynes: see Iob. 38. 2. also 40. 2. and because great strength (as we know) is in the armes, he therefore maketh special mention of them.] Vers. 18. She sealeth [i. perceaueth, and that by experience] that hir merchandise [i. euery labour and worke which she taketh in hand: q. d. she knoweth that while waresly she gouerneth hir household matters, and by diligence increaseth the same, it is as profitable to hir as any traffick or merchandise]: is good [i. commo- dious and profitable,] hir candle is not put out by night: [i. she is very watchfull and diligent about hir businesse: he putteth the whole night for a good parte of it; meaning that she is more giuen to labour and worke, than to sleepe and ease.] Vers. 19. She putteth hir hands to the wherle, and hir hands handle the spindle, [or after some distaffe, which for my parte I doe rather allow of: he meaneth that she is continually well occupied in spinning, and doing thinges necessarie for hir selfe and familie.] Vers. 20. She stretcheth out hir hand to the poore, and putteth forth hir hands to the needie [i. shee is very liberall to such as want thinges necessarie: the

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doubling of the sentence noteth (in my minde) the abundance of his liberallitie: and this he addeth, least any should thinke that because he had sayd before, she was so painefull in his worke, she were miserable, and had no care of the poore.] Verſ. 21. *She feareth not the ſnowe for his familie:* [i. least 21 it should hurt them of his household: the reason is, because she hath in good season provided all things necessarie for them to put back the force of the cold,] for all his familie is clothed with scarlet. [i. they haue not onely things for necessitie, but for comelines and pleasure: and so the reason is strong, that if abilitie will serue to minister things tending to the decking of the bodie, it will serue to minister things necessarie for the vse thereof.] Verſ. 22. *Shee 22 maketh her selfe* [i. both for his selfe, and with his owne hands also,] carpets, [the word (as I take it) importeth rather couerlets for beds, and is the same word, that is vsed before Chap. 7. 16.] *fine linen and purple* [i. cloth of purple colour] *is her garment.* [i. she weareth fine linen and purple: see Luke. 16. 19. and that of his own making, and that not so much for ryte as that she may be honestly and comely apparailled. And this also setteth out his diligence, that she maketh such things at home as clothes his self and his whole familie, and that not to couer nakednes onely, but for honest and comely attire: which is not to be neglected of any, according to the ability that GOD hath giuen him, or the place or calling wherein hee is occupied in the common wealth.] Verſ. 23. *His husband is knowne* [vz. vnto others,] *in the 23 gates* [i. in the places of publike iudgement,] *when hee sitteth* [vz. there] *with the elders of the land.* [i. with them that haue the rule and gouernement of the people thereof, and sit there vprightly to heare, and iustly to determine all causes: and this I vnderstand thus, not onely that this appertaineth to the good womans praise, that as shee his selfe is excellent in value, so shee hath a noble and famous husband; but also that his laboz and diligence appeareth in the comely attire of his husband, and such other apparell as is becomming his dignitie: and that thus it should bee vnderſtoode, both that which goeth before, and that which commeth after dooth sufficiently prooue.] Ver. 24. *She maketh* [vz. with his owne hands] *sheetes,* [i. all kinde of necessarie 24 and profitable linnen] *and selleth them* [vz. for gayne: that not onely she and his familie may liue thereby, but also waie rich] *and giveth* [i. deliuereth to be sold] *girdles* [i. sundrie kindes of ware: vnder one, comprehending many] *vnto the Merchant:* [vz. that tradeth them to other places. In the Hebrew text it is word for word to the lowe people? Which name is giuen to Merchants, because these people dwelling nigh to the Sea, traded much that way: see Zephani. 1. 11. Of merchandise he spake before also in the 18. verse of this Chap.] Verſ. 25. *Strength and honour is his cloathing,* [It 25 is sayd of God, Psalm. 104. 1. that he is clothed with glorie and honour; the same he speaketh here (but in another sense) of a good woman: q. d. she is so compassed with strength and adorned with glorie on euery side, that all that she dooth, she dooth couragiously and comely: for strength and glorie
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- stick as fast vnto hir as hir garments,] *and in the latter day,* [i. in all times afterwards to come, whether it be the day of death, or iudgement, or winter, or famine, old age, or any other calamitie whatsoeuer,] *she shall reioyce.* [or as it is in the hebrue *laugh*: by which kinde of speech, the holy Ghost doth note
- 26 in the Scriptures, securitie and safetie: see Iob. 39. 10, 25.] Verſ. 26. *She openeth hir mouth* [i. she both beginneth speech, and continueth therein: see Marth. 5. 2.] *with wisdom* [i. wisely: q. d. she speaketh wisely, and frameth hir selfe to speake not of toys and vaine things, as women commonly vse to do, but of graue matters, as of wisdom and vertue.] *and the lawe of grace is in hir tongue.* [by lawe of grace in hir tongue hee meaneth that shee dooth euer propounde the doctrine, and shew the way how to do good vnto others: q. d. she is alwaies speaking, how and by what meanes she & others may exercise liberalitie to such as are in néede, and how they may shewe forth the duties of charitie: for by grace, he vnderstandeth kindnes towards others.]
- 27 Verſ. 27. *She overseeth* [vz. with a very watchfull eye] *the waies of her household,* [i. the whole order of the right gouernment thereof, & the life & conuersation of those that are therein] *and eateth not the bread of idlenes.* [i. she is not slothfull, neither eateth meate slothfully, & consumeth the time in idlenes, nay rather feedeth not but when she hath diligently performed her worke: the contrarie of this is called the bread of sorowe,
- 28 Psalme 127. 2.] Verſ. 28. *Her children rise vp, and call her blessed:* [q. d. her vertues are so great and so many, that her owne childezen seeing the same, cannot chuse but commend her for them, yea euen her husband, as followeth in the last part of this verse: by rising vp, he meaneth preparing, or prouoking of themselves to do somewhat, because they that sit, and would take somewhat in hand, do rise vp to attempt and execute the same] *her husband also shall praise her,* [vz. euen as her childezen do for her good vertues and qualities,] *saying:* [vz. of her, and that vnto her selfe, as may appeare by that
- 29 which followeth.] Verſ. 29. *Many daughters* [vz. of men: meaning by this terme, not maides onely, but women or married wiues] *haue done ver-
tuouslie:* [vz. towards their husbands, households and childezen, and that in many great and gracious respects] *but thou surmountest them all.* [vz. in thy god dealings, and that by much or many degrees. And thus he commendeth her, in preferring her for her good gouernment before many others.] Verſ.
- 30 30. *Faour* [vz. of a womans face] *is deceitfull,* [vz. because it continueth not long] *and beautie* [vz. in the countenance] *is vanitie:* [i. is not much to be regarded, for it wil vanish away: vnder these two he comprehendeth al outward qualities and graces whatsoeuer] *but a woman that feareth the Lord,* [vz. unfeignedly and from the bottome of her heart] *she shall bee praised.* [i. highly esteemed, and magnified both of God and man. Where first of al we are to vnderstand, that with all things before reckoned he would haue Gods feare ioyned, or els that the rest are little or nothing worth. And these words I take to be Salomons owne, declaring wherein specially consisteth the true praise

praise and commendation of a good woman, and not the words of her children, as some imagine, mentioned before verse 28. see 1 Peter 3. 3, 4. Also 1. Timoth. 2. 9, 10.] *Vers. 31. Giue her of the fruite of her hands.* [i. attribute vnto her the praise, which by performing of her duties, she hath deserved: see Ierem. 23. 16. where he biddeth them giue glorie to the Lord their God] *and let her owne workes* [vz. which she her selfe hath done] *praise her* [vz. though others would bee silent and say nothing thereof] *in the gates.* [i. openly, and by the publike consent of all: see verse 23. of this Chapter. Take these to be the words of him that writ the booke, and to be generally applied to all: q. d. seeing that the excellent qualities of a good woman are so great, and so many praise her, as her workes deserue which she hath done, that so she may receiue the fruite of her labours, and bee wortheilie commended therefore, and that not only secretly, but in the places of publike and politike meetings; and though other men conceale her commendation, yet doe you set it forth still.

Vers. 1. Teacheth vs, in the person of Lemuel, to haue care to deliuer good things ouer to our posteritie: it teacheth mothers also what great care they should haue to instruct their children. *Vers. 2.* Teacheth what tender affection mothers should carrie towards their children, (prouided alwaies that they traine them not vp wantonly) and that they should many times commend their sonnes and their daughters to God in their prayers. *Vers. 3.* Teacheth all men, but chiefly Magistrates, to beware of whoredome. *Vers. 4.* Teacheth Magistrates and rulers to abstaine as from dronkennes, so from the excessiue vse of wine or strong drinke, which may prouoke thereto. *Vers. 5.* Teacheth vs, that dronkennes depriueth men of memorie of good things, & causeth the parties to be void of the feeling of other mens miseries. *Vers. 6.* Teacheth vs, that pleasant things belong to the heauie & sorrowful harted, rather than to such as are fraught with pleasures, because extremitie of pleasures comming together, it is a hard thing if man be not caried away therewith. *Vers. 7.* Teacheth vs, that when men are oppressed with miserie, they should vse all lawfull meanes to put it away. *Vers. 8.* Teacheth Magistrates to defend the iust cause of all such as cannot pleade for themselves. *Vers. 9.* Teacheth them also to iudge vpright iudgement. *Vers. 10.* Teacheth vs, first that good women are very rare and skant: secondly, that where men through Gods blessing haue found the same, they should esteeme them as very excellent iewells. *Vers. 11.* Teacheth vs, that a wife of good gouernment maketh a rich husband. *Vers. 12.* Teacheth women to doo good to all, but specially to their husbands and families. *Vers. 13.* Teacheth women, not onely to set their owne seruants on worke, but to labour themselves also what they may. *Vers. 14.* Teacheth women with speede, and yet with good aduise and labour also to prouide things necessarie for their familie. *Vers. 15.* Teacheth them to be diligent

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in their callings, and carefullie to provide, that seruants may haue, as their meate, so their worke, and not the one without the other. *Vers. 16.* Teacheth them not to attempte any bargaine rashly or vnaduisedly, but to consider as of their owne abilitie, so of the thing it selfe. *Vers. 17.* Teacheth them cheerefullie and couragiously, to goe about their affaires. *Vers. 18.* Teacheth women to pursue profit, while the Lord maketh offer thereof, or giueth them knowledge and experience of the same. *Vers. 19.* Sheweth, that a good woman is not so fine fingered, as many daintie dames are at this day, but will lay hir hands to any worke, that may either saue, or get. *Vers. 20.* Teacheth vs, that good women haue the bowels of compassion towards them that want. *Vers. 21.* Teacheth a good Mistresse to prevent the feare of all danger, not onely that might fall vpon hir selfe, but vpon hir familie, also to provide not onely things necessarie, but for comelines. *Vers. 22.* Sheweth that good people, and namely good women, may not only vse things of profit but of pleasure and comelines also. *Vers. 23.* Teacheth vs, that a good wife is euen a great glorie and crowne vnto hir husband. *Vers. 24.* Teacheth, not onely that good women should be diligent for gouernement of things within doore, but also to be dealing in those things abroad, that may rayse vp some mainteynance to the houlhold. *Vers. 25.* Teacheth vs, that it is a faithfull walking in a good womans calling, that giueth hir peace of conscience in the dayes of affliction. *Vers. 26.* Teacheth good women, to leaue tatling, and to speake wisely, and to stirre vp, both hir selfe and other women also to liberalitie to the needie. *Vers. 27.* Teacheth a good woman, to haue an eye to the manners, and to the matters of hir houlhold, and alwaies to take heede of idlenes, in hir selfe or them. *Vers. 28.* Teacheth, that if there be good things in any, that either by nature, mariage, or otherwise apperteyne to vs, we may safely commend them for the same. *Vers. 29.* Teacheth vs to keepe a iust measure in our commendation, and to take heede we goe not beyond trueth. *Vers. 30.* Teacheth vs, that though fauour and beautie bee to bee regarded, yet without the feare of God, they are nothing, and that women hauing that, are to bee preferred before all. *Vers. 31.* Teacheth vs, to commend of good things as they are meete, not to come to short, for that is to depriue them of that which is due vnto them, neither to goe too farre, for that is lying and falshood.

HEBREY V. CHAP. 13. 20, 21.

The God of peace, that brought againe from the dead our Lord Iesus the great Shepheard of the Sheepe, thorowe the blood of the everlasting conenant, make vs perfect in all good workes to doo his will, working in vs that which is pleasant in his sight, through Iesus Christ, to whome bee prayse for euer and euer, So be it.

FINIS.

In no war can we be engaged if we do not
 have the right of the people.

Given in view of the above facts
If any bridge be obtained upon the public land
the title of the bridge, it is not believed it
shall be in conflict with the same.

[illegible]

From no person - 1746.
 Given to Lord Falk not recorded before being
 put up to sale. Left on left ring and of
 any man, with a fine of 100, or 100 to be. Lord
 of the Queen it is 100 to be 100, 100 to be 100.

[illegible]

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[illegible]